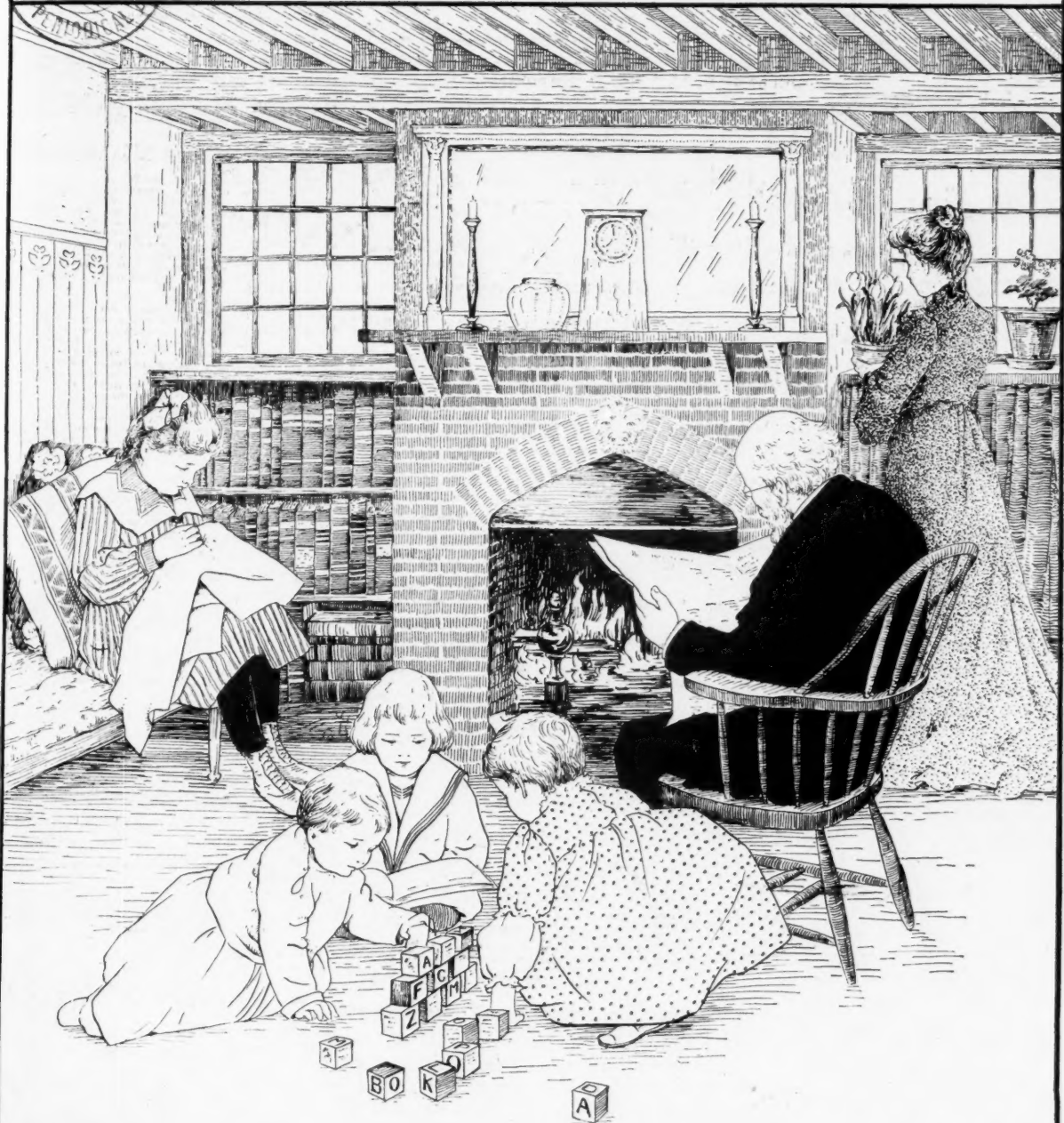
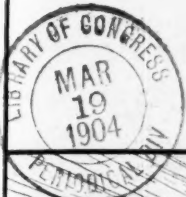


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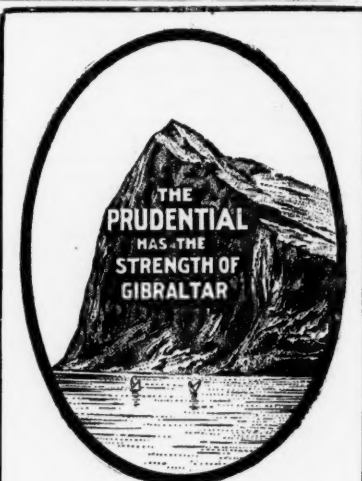
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# THE CONGREGATIONALIST

Saturday  
19 March 1904

and Christian World

Volume LXXXIX  
Number 12

## Event and Comment

If there is a preacher who has lost his audience, it is only necessary for him to announce as his theme the home and he will win it back again.—IRA LANDRITH.

"Take this child and nurse it for me," is God's command concerning every little soul put into life. How few parents either hear, believe or obey it, He knows.—DINAH M. CRAIK.

Fundamentally the questions of love and confidence between parents and children underlie the whole social system—not only underlie, but are. Our civic life, in the long run, will rise or sink as the average family is a success or failure.—THEODORE ROOSEVELT.

**Prayer as a Habit** Communion with God is not maintained by any one unless it is cultivated. Nor in our judgment is it long maintained merely as a means of spiritual discipline. The man who prays must believe that he secures something by the act of God, both for himself and for others. Habit makes a believer expert in prayer. Mind and body must work together. Rev. J. H. Jowett of Birmingham, Eng., lately told his people that the body is a determining factor in cultivating power in prayer. He said, "You can so bias your soul for prayer at seven in the morning that your soul at seven is ready—I know it." The testimony of experience is more valuable than any theory. "What I recommend, I have proved," said Mr. Jowett. Let any one who would know God better try it for himself. If the head of a family, let him try it also in the family. In this way he can cultivate knowledge of God in those he loves best. One suggestion of Mr. Jowett's is especially worth practicing. It is that some moments of silence should close the prayer. "It is in that lingering moment," he says, "that my Lord comes to me."

**Theological Seminary Extension** We are glad to see several theological seminaries enlarging the field of their usefulness through conferences which bring to seminary halls those who may profit in one way or another by opportunities extended. On another page we give an account of a meeting just held under the auspices of Bangor Theological Seminary to which home missionary workers came from all over the state and which evidenced the purpose of the seminary under its new administration to have its proper share in aggressive Christian leadership. Union Seminary announces a conference March 25-27, de-

signed to present to college men about deciding on their life work "definite and reliable information concerning the opportunities and work of the ministry in this country." The men to conduct it seem to have been particularly carefully chosen. We note the names of such efficient leaders as Drs. Rainsford, A. J. Lyman, Josiah Strong, E. T. Devine, W. R. Richards, Prof. George A. Coe and Mr. Robert E. Speer. One evening is to be devoted to personal supervision under competent guides, of the work in social settlements and rescue missions. The conference occurring about the time of the Easter holidays in the college will doubtless attract a number of college seniors who will be guests of the seminary during their stay. Last year a similar conference proved notably successful. The day seems to be going by when a seminary can isolate itself from the life of the Christian world. In addition to training effectively its own students it must, so far as opportunity permits, make itself serviceable to the outsiders most naturally amenable to and appreciative of its influence.

**Missionary Institutes** Messrs. Harry Wade Hicks and Don O. Shelton, the two younger secretaries of the American Board and Home Missionary Society, have introduced a method of missionary institute work among our Congregational young people, which is of great interest and value. The idea is fresh. The work is distinctively that of an institute, not of a conference. The intelligent groups of young people gathered at these institutes are not only interested but instructed, as the recent campaign in Michigan bears witness. Striking in at Detroit on Saturday two interesting sessions were held in First Church. On the Sunday following every pulpit in the city was occupied by a representative of one of the missionary societies and a session of the institute was held in the afternoon. Port Huron, Jackson, Kalamazoo, Muskegon and Grand Rapids were visited. In every case two sessions at least were held. The second Sunday the Congregational pulpits in Grand Rapids were occupied by representatives of the societies, in addition to the institute work. On Monday Secretary Ryder was invited to speak at the Ministers' Meeting at the pastor's study in First Church.

**Why Valuable** These institutes are especially valuable because they bring leading representatives of young people in the various churches in contact

with officers and members of missionary committees and societies to consider the subject of missions. They secure animated and useful discussions in which many take part. They emphasize the necessity of spiritual earnestness and personal consecration to accomplish missionary purposes. They tend to develop lines of independent investigation on the part of the young people which will be permanently carried on in the churches through wise use of literature, maps and other material. We bespeak for this valuable movement introduced by the younger secretaries of these two honored societies the cordial co-operation of pastors. Their presence and interest are a great help. Indeed, without these, the movement would be of little value.

**Bringing Hidden Things to Light** A reputed millionaire died the other day in New York and an examination of his possessions has disclosed a pile of bonds and many thousands of shares of stocks, all practically valueless. His debts amounted to \$170,000. A careful scrutiny would beyond doubt reveal the collapse of many fortunes during the last two years. Characters also are crumbling under the searchlight of investigation. The aftermath of commercial prosperity is being reaped in Congress, legislatures and courts. It is the only way in which the safety of society and of the country can be secured. The churches, if they would have spiritual health and power, cannot afford to lag behind the rest of the country in setting their houses in order. "Blessed are those servants whom the lord when he cometh shall find watching."

**The Protest of Individualism** It is not mere chance that makes men like President Eliot in his recent Faneuil Hall speech and Rev. Dr. H. A. Stimson in his article in the *Atlantic* (March 1) champions of individualism. What else can be expected from men trained in the individualistic Congregational polity? It is a vital matter that Dr. Stimson deals with in his discussion of *The Small Business as a School of Manhood*, one coming close to the church and its philanthropic agencies. For it is an open question as to what the ethical and spiritual effect will be upon men who are forced to become servants and not masters, to be shut up to taking orders and not giving them. If the wage-earner in many trades, by the introduction of machinery, has become a mere automaton, so the middle class youth engaged in business or commerce is fast becoming naught but a subordinate, a cog rather than a motive power.

**Salaried Men and Their Gifts**

All this is from the subordinates' standpoint. The question Dr. Stimson raises as to whether the policy is not suicidal from the corporation's standpoint is pertinent, too, for, as he points out, "Great administrative positions require men who have been accustomed to that independence of action and breadth of view which only the responsibility of directing their own affairs can produce." Viewing it from the standpoint of the Church and her agencies for doing good, the interesting question arises whether the present tendency means an increase or lessening of income. Certainly relegation to the place of subordinates and salary earners of men of a class who in past days have given most generously to the church and missions must affect both gifts and bequests.

**The Struggle for Religious Liberty**

Though the fight against sectarian control of public education in England is attracting less attention because the novelty of it is worn off, the contest is extending, hostility to the policy of the political party in power is increasing, and its overthrow in the end seems certain. All over England men and women who never before have been charged with offenses against the law are being brought before magistrates, fined for refusing to pay the education tax and their goods seized and sold at auction. Among the crowd of persons summoned into court on a recent morning in Nottingham were 26 Free Church ministers. Of 75 persons who were brought into the Leeds police court at a single session eleven were ministers, while in all 481 persons have been summoned to that court of whom 49 were ministers and three were magistrates. In Huddersfield 90 resisters were in court at one session and in other cities and towns like scenes are being enacted. The opposers of the government are coming to agree on demands for abolition of religious tests for teachers and popular control of schools supported by public money. Resisters are still divided as to the amount and kind of religious teaching to be provided in the schools but the end will be, as the *British Weekly* admits, that secular education will be given by the state and religious education by the churches. This, it says, is too high a price for liberty, but it will have to be paid.

**A Denominational Bible Dropped**

The Baptist Telugu Bible is to give way to the Bible used by other Christians. For a quarter of a century there has been a controversy among the missionaries to the Telugus of India over the question as to how the Greek word *baptizein* should be translated. Baptists insisted on the word "immerse," the Madras Auxiliary Foreign Bible Society refused to print it and used the word "baptize." Baptists have printed and circulated their own version, but a compromise has been agreed on by which "baptize" will be in the text and "immerse" will be in the margin. Some Baptists do not like thus to have their peculiar doctrine crowded out on the margin of the Bible, fearing that it may slip off altogether. The *Examiner* regards it as a backward step, as missionaries will be

obliged to explain what baptism means. But it seems to us that this change opens a door of opportunity. The missionary whose eloquence flags in preaching the gospel to the heathen can now turn to the undenominationalized text and close with "a few words about baptism." As it seems to us, these Telugu denominationalists to be consistent should have repudiated the name of Baptists and should have insisted on being called Immersionists.

**Church Unity in Canada**

Representative men in the Congregational, Presbyterian and Methodist groups of Christians in Canada have begun to discuss tentative plans for Christian union on something more than a basis of toleration or federation. They feel the great burdens imposed on their home missionary boards by reason of the swift development of western and northwestern Canada. They hate to think of rivalry and waste when so much needs to be done by the Christian Church if Canada is to be kept as sound and sweet religiously and ethically relatively as she has been hitherto. We shall watch the movement with great interest. Both Canada and Australasia are beyond Great Britain and the United States in their readiness and preparedness for such a step. For they have already consolidated the regiments. There is no Wesleyan separatism nor Presbyterian "split P's."

**Re-enter the Jesuits**

The German *Bundesrath* last week voted to permit the Jesuits to re-enter Germany, from which they were expelled by Bismarck thirty-two years ago. It probably reflects no altered conviction respecting Jesuitism's intrinsic character on the part of the German statesmen of today, but only a carrying out of a bargain by which the government, in return for votes of the Center party, gives the pay demanded. Some day that which Bismarck thought he did once for all will be done over again, and by secularistic socialists and rationalistic Lutherans. It is profoundly significant that at a time when nominally Catholic but actually secularistic Republican France, now far on the way toward recognizing Socialism, is grappling resolutely with Clericalism and putting an end to all connection between the Church and education, Lutheran monarchical Germany is welcoming back the disciples of Loyola, who are masters of the art of pedagogy on ancient lines—and this chiefly because of fear of Socialism.

**The Nation Supreme**

The Federal Supreme Court, Justice Harlan rendering the decision, affirms the decision of the Circuit Court of Minnesota in the suit brought by Attorney-General Knox for the Federal Government under the Anti-Trust Act of July 2, 1890, for the purpose of stripping the Northern Securities Company, organized by Mr. J. Pierpont Morgan and Mr. J. J. Hill, of control over the Great Northern and Northern Pacific Railway corporations. The State of Minnesota through its attorney-general protested against such combination as illegal and as breaking pledges of competition given to that state and others in the Northwestern

tier. Attorney-General Knox by direction of the President investigated this suppression of competition and reported that he believed it illegal. He was ordered to bring suit. The Circuit Court said Halt! The Supreme Court now says it. That capital will accept the decree humbly is not likely, and with the superior legal talent at its command it may find a way to carry out its determination. The point the public will be most interested in is that there is the highest judicial indorsement of the legality of an act by the national Executive which act more than any other has brought upon him the open or secret opposition of certain captains of industry who had come to think that there was no authority which dared challenge them and no law which they need fear especially. This judicial indorsement of President Roosevelt will strengthen him with the plain people; it will but further embitter his foes whose power he has thwarted and whose coffers he may have depleted somewhat.

**Indian Management Scandal**

Special Commissioners Charles J. Bonaparte and Clinton Rogers Woodruff, appointed by President Roosevelt to investigate the commission to the Five Civilized Tribes, and report upon charges brought against the commission last fall by S. M. Brosius, agent of the Indian Rights Association, say that while a number of Mr. Brosius's intimations and suggestions were not justified by facts, yet on the whole he understated the objectionable features of the commission's administration of its duties. His specific allegations that these officials use public office to further personal ends and increase of wealth, the special commissioners find to be substantially true. They therefore suggest that the chairman of the "Dawes Commission"—as it has been familiarly called—be removed from his office, and that all subordinate officials engaged in real estate speculation in Indian territory lands be separated from the service. They also recommend that the commission be abolished, and its work turned over to Federal inspectors and citizen courts. It was a sad day for this commission and for the Indians it was appointed to serve when the late Henry L. Dawes ceased connection with it. He stood for honor, and service of the Indians. Commissioner Bixby and his colleagues have thought of loot, and themselves.

**Filipino Independence**

An effort is to be made to induce the coming National Republican and Democratic Conventions to adopt resolutions pledging to the Filipino people their ultimate independence. Forty eminent citizens of the country have headed a petition to this effect, which is being circulated. Among the signers the following Congregationalists are enrolled: Presidents G. Stanley Hall, William DeWitt Hyde and Henry C. King of Clark University, Bowdoin and Oberlin Colleges; Cardinal Gibbons and Bishop Spalding of the Roman Catholic Church, Bishops Potter, Huntington and McVickar of the Protestant Episcopal Church, and Rev. Dr. Charles H. Parkhurst and Henry van Dyke also are signers. There is no doubt but that the Teller resolution aided in



bringing to pass our admirable record in Cuba, and an official declaration now in favor of ultimate Filipino independence, would formally commit us to an ideal, and yet leave it open for practical statesmanship and sensible meliorism to determine when conditions in the Philippines shall make it wise to establish formal independence. Ex-Governor General Taft, it should be noted, while holding the ideal of independence, deprecates premature formal declaration of and commitment to the ideal. The division of opinion between men at home of the academic type chiefly, and the practical administrator on the field, is quite natural. In our judgment Secretary Taft's position is the wiser one and we expect that it will prevail.

#### The Post Offices and the Congressmen

Hysteria and fury have been shown by too many members of Congress during the past week to make the Congressional Record pleasant reading for the country at large. It may be that the report presented to Congress, at its request, showing the relations between Congressmen and officials of the Post Office Department, some of whom are already convicted or are on trial for crime, was presented in a form to do injustice to some innocent men; but this does not invalidate the essential content of the report which is: that altogether too many Congressmen look upon themselves as office brokers and errand boys for their constituents, and are not above urging upon department officials increases of recompense and aid to postmasters in their districts, which, while they are welcome to the postmasters, and tend to strengthen Congressmen politically, are, nevertheless, virtually thefts from the public treasury, because unnecessary drafts upon it. Moreover, it is beyond dispute that some Congressmen violate statute law by renting their property for post office uses.

#### Placing Responsibility

It is of no use for Congress to attempt to create sentiment against the President by loud-mouthed orations on the increase of executive power, or by assaults on the virtue or sanity of Fourth Assistant Postmaster-General Bristow, who has investigated the Post Office Department thoroughly and fearlessly. Of course the House is quite within its rights in appointing a committee to investigate relations between its members and the Post Office Department, and disprove, if it can, the essential truth of Mr. Bristow's report; and with Congressman McCall of Massachusetts as chairman of that committee there is assurance that the truth will be told. Responsibility for the present state of affairs rests primarily upon the public, with its false ideals of what a representative in Congress is for; and not until the public alters its point of view is there much likelihood that a majority of legislators will.

#### The Mob versus the State

March 6 a Negro in Springfield, O., killed a white policeman. March 7 a mob took the Negro from the jail and shot him to death in the jail yard, in ways peculiarly brutal and ferocious.

March 8 race hatred increased, and a white mob set the Negro district of the city on fire, and the governor of the state summoned a dozen companies of state militia to the city to preserve order. Martial law was set up, and only by forces from without the city was a race war averted. Responsibility for the lynching rests with a cowardly sheriff. In its larger aspects as a race war, involving destruction of property and willful burning of a section of the city given over to blacks, it is but a phase of a problem which Goldwin Smith, writing in the *Springfield Republican* of the 14th, rightly describes as the hardest ever thrust upon a nation—he says by Fate—we prefer to say by God. It is significant to find this old time English Liberal suggesting that the only remedy is extension of the authority of the nation as over against the state or the community which tolerates the lawlessness and race hatred. We have already had some experience with that theory's working in the South and are not likely to adopt it anew either there or in the North. If sheriffs were elected because of their insight, courage, personal worth and reverence for law, rather than so often because of their loyalty to a party, one cause of lynchings would be removed. If righteousness and temperance and brotherly love were the dominant notes in the sermons preached in certain sections of the country, race hatred would lessen. If democracy had the conception of reverence for law as such, which a theocracy under Calvin in Geneva, Knox in Scotland or the Mathers in Massachusetts had, there would be less anarchy.

#### Polygamy Unmasked

While the additional testimony of the week has not borne directly upon Mr. Smoot's personal character or conduct, it has been cumulative in its revelation of the extent to which polygamous and illegal relations are maintained by Mr. Smoot's fellow-apostles, practices which he must know about and condone even if he does not imitate. Explicit evidence on this point will come later. The total effect on Congress and on the people at large of such evidence as has been taken already has been to crystallize sentiment favoring thorough dealing with Mormonism by Federal authority; and it is inconceivable that the party in power should so misread the mind of the country as to think that it is in a mood to have the matter temporized with, be the political effect what it may in Utah, Idaho, Wyoming and other states where the Mormon voters are numerous. If there is one thing that President Roosevelt abhors it is impurity and marital license; and it is insulting to him to intimate that he would put ambition above duty. The Senate in the case of Mr. Smoot, we opine, will be free, using only present testimony, to decline to seat him, for reasons which it need render to no other tribunal, each house under the Constitution being supreme in this matter. If it be argued that "religious belief may not be interfered with by law in the United States," it is in order to reply that "criminal practices professing religious warrant can be, and should be" interfered with, to quote an authority—the *New York Journal*—we do not often recur to in matters of

ethics, which organ of the masses is stoutly opposing Mr. Smoot's claims. Even if Mr. Smoot is not a criminal himself he officially countenances criminality.

#### British Politics

Lord Rosebery, displaying unwonted intensity of personal feeling, for him, and voicing his own and many another man's contempt for the state of British party affairs, caused by what they believe to be the futile opportunism and effeminate will of Mr. Balfour, the premier, last week startled the House of Lords' sense of propriety by an attack on Mr. Balfour explicit in its contemptuous references to his personal defects and official shortcomings. Meantime, in the House of Commons Mr. Balfour was winning a nominal ministerial victory but virtually a damning personal defeat by carrying, by a majority of only forty-six votes, a motion negating a proposal to condemn Mr. Chamberlain's scheme for preferential or protective tariffs. Mr. Balfour did this at the stern demand of 110 Protectionists led by Mr. Austen Chamberlain, chancellor of the exchequer, although only an hour before the Ministry as a whole had resolved to support a free trade declaration. Such a record reveals as nothing else could the state of the Ministry, and the coming doom of Mr. Balfour. Dissolution of Parliament must soon come, with the election of a coalition Liberal and Liberal-Unionist Ministry, the balance of power being retained by the Irish, even as it is now.

#### The Conflict in the Far East

Marquis Ito has gone on a special mission to the Emperor of Korea, bearing messages pregnant with future gain or loss to Korea, according as the war ends. The Japanese Foreign Office has formally replied in a dignified way to Russia's assertion that the Oriental Power has transgressed international law by her course. It is suggestive to note that none of the Continental Powers have endorsed Russia's contention that the new Japanese-Korean treaty is of none effect. The text of Japan's rules governing war correspondents indicates how strictly she is supervising this important phase of modern war, with a strictness and explicitness of rule never known before, and a prevention in service—up to date—which must be maddening to the journals which at great expense have sent an army of correspondents to the front. The journalist will not be harmed by being taught his place. He too often complicates the conduct of a war he has brought on through his lust for opportunity to watch it, by his zeal in discovering and spreading abroad news which the military officials rightly wish kept secret. President Roosevelt by his proclamation to Federal officials, civil and military, ordering them to preserve neutrality of speech as of act, between Russia and Japan, has put an end to temporary service of newspapers by ex-army and navy officers, and has squelched considerable future after-dinner oratory. It has not affected and cannot affect the mass of citizens who are as free to think or speak as they were before. This proclamation has had some mollifying effect in Russia.

#### Military and Naval Operations

Both Dalny and Port Arthur have endured severe bombardments by the Japanese fleet, and rumor has it that Port Arthur has been deserted by the Russians. Certain it is that it has suffered severe damage. Russian and Japanese torpedo fleets have battled fiercely in the Port Arthur harbor, victory resting with the Japanese. The whereabouts of the Japanese forces on the mainland are not clear, so defective is the news service and so close Japanese censorship. Severe weather and bad roads are forcing both nations to move slowly, and it would not be surprising if several weeks passed before there was a land engagement on a large scale. General Kuropatkin left Russia for the front on the 14th, hailed as a national hero and prophesying a Russian victory. With him go sacred icons and for him countless prayers will be offered up. Jewish physicians and recruits are being impressed into the Russian army with a sweep suggesting that Russia hopes to help solve the racial problem in this simple way, that the rigors of the climate or the clash of arms may decimate Jews. Large numbers of refugees from Russia have begun to arrive in our ports, men who by bribing officials on the Russian frontiers got away with their transportable wealth. We shall see many more of them before the end of the war comes.

#### Who Observe Family Worship

An illuminating broadside on this matter is published on page 406 in this issue. The twenty-five contributors state their own practice and in some cases tell of the benefit derived. It will be seen that the time-honored custom of worship in the morning is still adhered to by the majority of our correspondents. Four maintain both morning and evening devotions and several find the evening the most convenient time. Two say that they observe family worship only on Sunday and two frankly confess that the rush of modern life has led them to abandon the custom altogether. The variety of material and methods employed is noticeable, and those desiring to make the institution more profitable will discover valuable concrete suggestions. But more interesting even than this is the testimony given to the helpfulness, and in some cases the indispensableness, of the custom. The immediate influence upon children is shown and its effect upon their after life, while in the series of replies is felt the strong undercurrent of belief in the institution and of an unswerving purpose to sustain it.

We are grateful for so much direct evidence that family worship continues to be in so many homes a power for righteousness. We could wish that instead of twenty-five affirmative replies from the 100 inquiries made, we had received twice or three times that number. We can hardly help inferring from the fact that more than two-thirds of the people addressed did not reply that they do not observe the custom. The persons interrogated might naturally be expected to maintain the institution, for we confined our inquiries to church members of our acquaintance or to persons who because they take a denominational paper might

be supposed to be specially interested in Christian things. We would not place too great stress upon this argument from silence, but it accords with our impression that there is relatively less observance of family worship than a generation ago. The other day in a strong suburban church members of an adult Sunday school class, most of them heads of families, were asked to signify their attitude on this point and their replies showed that out of the dozen families only two or three observed daily family worship.

Our own conviction is strong that Christian parents who neglect to gather the members of their household around a common altar once a day are ignoring one of the strongest bulwarks of family life. They are losing the opportunity to turn their thoughts and their children's habitually toward God and Christ, toward truth and duty. There were many silent Amens and one or two spoken ones at the recent Philadelphia meeting of the Religious Education Association when Dr. Ira Landrith, the new general secretary, closed his impressive paper on the Home by saying, "Give us back the old-fashioned family altar."

#### The Heart of Society

All social life centers in the home. Its moral and spiritual temperature determines the character of the people. This fundamental fact is emerging into new notice in modern studies of social conditions. It is in line with this fresh interest that *The Congregationalist* offers its contribution to the study of the home in this Household Number.

The recent meeting in Philadelphia of the Religious Education Association stood for the most influential educative forces in this country. The correspondent of the *Zion's Herald* expressed a general conviction of those attending the meeting, when referring to this convention and its predecessor in Chicago last year, he declares that "on no other two occasions in the history of this country have there come together so many high grade representatives of so many of the institutions and organizations whose progress insures the welfare of America." In this convention one theme was, as by common consent, accorded the first place. Dr. Landrith, the new secretary, said that of the three institutions which must co-operate in the education of the American people—the school, the church and the home—the greatest is the home. He declared that the most hopeful thing connected with the association was that its recognition of this fact was early. "The father should be a parent and not merely a progenitor," said Principal Hervey. Few were the addresses in which the home was not recognized as the chief source from which flow the streams that either purify or pollute society.

In England the struggle over the Education Act is bringing the importance of the home into fresh prominence. Dr. Fairbairn, writing on this subject, said that in the making of the English people, the training of the citizen to efficient discharge of all his civil and social and humane duties, "the primary power and responsibility belonging to the church and the home, and only the secondary to the school. As the former are the latter

will be; no school, whatever its atmosphere, can be better than the homes out of which the children come, and no home purer or stronger than the church to which the parents belong."

Discussion of this subject in the American press shows unmistakably a new awakening to its importance. The *Haverhill Gazette*, for example, points out that the disposition, which reflects the spirit of the times, to shift responsibility from the home and the individual, "shows itself in the urging of laws which assume an increasing parental authority for the State. The danger of American institutions today is not so much that of godless schools as of godless homes, or the abandonment of the home altogether, and it is toward this that the reformers ought to turn their attention." The *New Bedford Standard*, speaking of marital difficulties and the divorce evil, says that the essentials to ideal wedded relations are men and women with character to insure the ideal. Home life perpetuates itself whatever influences from without are brought to bear on it. The forces that make it ideal must be re-created within it. Quotations on this theme might be given from scores of newspapers.

The correct diagnosis of all bodily diseases traces their sources back to the heart. The pulse beats show its action, but if the lifeblood cannot be purified there and sent forth again on a mission of health, no cure for the patient is possible. The home is the heart of the whole social structure. If love and truth abide in it, if Christ reigns in it, then the schools will not be godless, the Church will not decay, confidence in business relations will be unshaken, the State will be sound and safe.

The best service which young men and women can render to their country is to found and cultivate Christian homes from which society draws its life and by which it keeps healthful. The highest duty of those who live in homes is to make them as near to the ideal as possible. Those who neglect that duty, who do not make it of first importance, whatever their service to society and the State, are superficial reformers.

#### The Parables of Christ's Passion

##### The Judgment Test

This parable of Christ's sifting of the nations takes us away from Israel, outside the circle of the Church, on to the final judgment of the nations. These must be they, in part, at least, who never knew of Christ. In his own person, by his own name, they know him first when he appears to be their judge. His test is not in names, it is the test of love like that which his own life and death embodied in completeness. Love is everywhere of God. It is Christ-likeness and has the promise of eternal life. Naught else endures the flame which destroys, restrains or purges all. But love endures, fulfilling God's law and containing in itself infinite possibilities of growth. It is the iron in the soul that instantly responds to the magnet of Christ's love and sacrifice, the gem in the dust heap that reflects back Christ's light.



We must not seek to draw from this parable a detailed and comprehensive picture of the judgment. Questions of time and space, of sight and hearing have no place in an imaginative picture. Yet this much, at least, is clear; that Christ will seek out all considerate and unselfish love as proof of some real capacity for the eternal life. These are common duties and opportunities of love—so common that those who did and used them failed to perceive that they were indicative of character. On both sides there was surprise. The one had forgotten their own kindness; the other thought nothing of their own neglect.

There were joyful upliftings of the humble; there were awful overturnings of the proud. In a moment—at the speaking of a word—the real meaning of life's kindness and cruelty flashed upon the mind. And this for us is the meaning of the parable. Considerate love and kindly deeds are Christlike qualities; seeds of the eternal life with God. Selfish cruelty and neglect may injure others—but they are death to the soul that gives them room.

The last of the parables of Christ's passion carries this lesson of our opportunity—of every man's opportunity. Christ is not far away or out of reach. Service to men becomes a service to the Son of Man. No kindly thought or loving deed shall go unrecognized. Christ has so made himself one with men that even the least receiving in his name transmits the blessing also to his heart. So the last word of parable, as the final word after his resurrection, leaves us to our ministry. It is not lonely, for he is ever with us. It is not useless, for he accepts and blesses every thought and deed of love. And the horizon of our fellowship broadens out with room enough for every loving heart on earth.

\*Our Handbook Topic for the Midweek Prayer Meeting, March 20-26. Matt. 25: 31-48; Rom. 13: 8-14; John 5: 19-30.

### In Brief

The fire loss of February for the United States is \$90,051,000, more than five times what it was in February 1903. The elemental forces still laugh at man—occasionally.

The lawsuit now on in Boston of Rev. Dr. Schell against *Zion's Herald* suggests that it is better whenever possible, for differences growing out of ecclesiastical difficulties to be settled by ecclesiastical courts or councils.

The shrinkage in the legacies to our missionary societies seems to indicate that the generation of those who regarded this great work with the same kind of affection as their own families has almost passed to their final rest.

The denominational newspapers of the country as a rule gave a cordial treatment to the Religious Education Association excepting the Presbyterian papers. The *Presbyterian* sounds its old note on its fog horn of warning, the *Observer* is coldly non-committal and others offer no report of the meeting.

War correspondents in the East appear to have studied the map and to have guessed what would be brilliant movements of the armies of Russia and Japan; and to be furnishing such news as readers of their dispatches would be most likely to enjoy—but this is not war, neither is it good journalism.

The Chicago *Standard* (Baptist), commenting on Dr. Bradford's vision of union between

that denomination and ours, says that it will come when "Congregationalists will give up that which is unscriptural," i. e., will adopt the Baptist doctrine that immersion is essential to making a Christian church. So union is not coming this year.

Critics without may rage against Prof. Charles A. Briggs, but Union Seminary stands by him. He has been transferred from the chair of Biblical theology to a new graduate professorship of theological encyclopedia and symbolics. This promotion coincides with the completion of thirty years of teaching of Biblical lore and Christian theology.

The W. T. C. U. should not be held responsible for the insistence of one of its members in Cambridge, Mass., that apples ought to be forbidden to children because the taste of the juice is liable to engender love for intoxicants. But if apples had been kept away from woman in the beginning of things her sex would have escaped a great deal of contumely.

Christian Scientists of Baltimore are said to be claiming that, "working against the evil with scientific prayer—not in supplication but in the language of the cult," they saved much of their property in the recent conflagration. The modern mind will admit much of Christian Science's claim so far as it has to do with subjective states, but it will be skeptical of this new form of fire insurance.

In the light of recent happenings it is not altogether surprising that some Negroes should suggest—as did Bishop Smith of the African Methodist Episcopal Church last week—that the United States take San Domingo and make it a Negro dependency, whither such Negroes as wish to escape from Caucasian persecution in this country may go. But their last state might be worse than their present.

Centenarians are less rare than they used to be, yet they are still noteworthy. Miss Susan Pearson, who died in Waltham, Mass., March 10, was born in Salem, May 18, 1802 and had lived in Waltham almost ninety years. She was one of the founders of the Congregational church in that town. She began to work in a woolen mill as a child and labored as a weaver for forty years. She was active and useful till within a few weeks of her death.

Kentucky's legislature has passed and her governor has signed the law forbidding coeducation of blacks and whites. There has been some talk of Berea College joining forces with Antioch College, Ohio. Far better will it be for it to stay where it is; there carry on its important work among the mountain whites—emphasis on which by President Frost has been conspicuous of late—and then, operating under the new law set up a branch college twenty-five or more miles away for those Negroes who look to it for an education.

Our recent Sunday School Number seems to be widely and warmly appreciated if we may judge from letters coming to us from many sources. Each member of the Sunday school expedition to Jerusalem was supplied with a copy before sailing. For several of the pictures in the issue we were indebted to the Massachusetts Sunday School Association, which makes a specialty of gathering such photographs. In the mention made of the notable primary department in Oak Park, Ill., conducted by Mrs. S. S. Rogers, we failed to connect it with the Second Church, of which it is an important part.

The *Charleston News and Courier* pertinently remarks that "for our moral interpreters and leaders to agonize over the evils of Mormonism and to accept, if they do not encourage, the scourge of divorce is to 'strain at a gnat and to swallow a camel.'" We expect the present revelation of what Mormonism means will so influence sentiment in favor of national legislation respecting marriage and divorce that order will emerge from our

present chaos, and we shall be able to look Canadians or Germans in the face. There, states rights, so-called, are not allowed to defeat national welfare.

Seth Low lately had an audience in Rome with the pope, and afterwards addressed the Methodist College for young women. A cable dispatch says that it has created great consternation in Vatican circles, and that all Rome is talking about it, that it is the first time one who has been received by the pope with such kindness and consideration has dared to address his enemies in Rome. This astonishing act by the ex-mayor of New York, while the memory of President Roosevelt luncheon with Booker T. Washington is still fresh in memory, might move the American Congress to issue a book on etiquette.

To have a terminology with a content—that is the problem of the preacher and the missionary. Many of the Orientalisms of Christianity as expressed in its parables, epistles and creeds have no reality for the twentieth century Occidental, nor indeed have they for the Oriental living in Arctic climes. Thus, to illustrate: What can "Be ye wise as serpents and simple as doves" mean to a Siberian? Missionaries of the Orthodox Greek Church, translating this passage into the vernacular were wise enough to put it, "Be ye wise as ermines and simple as seal cubs." That is something to be understood by the Siberian reader or hearer.

The murder by robbers of the son of the veteran missionary, Rev. Dr. B. W. Labaree, in Persia will be a severe loss to the Presbyterian Board of Missions. Mr. Labaree was born in Urumiah, Persia, in 1865. He prepared for college at Robert College and Marietta Academy, graduated at Marietta College, 1888, and at Hartford Theological Seminary, 1893. He had had fine training in the art of printing and bookmaking, and in business administration while in the office of the treasurer of the Presbyterian Board of Missions. Few men in the missionary service have had broader equipment for a life work. Mr. Labaree leaves a wife and two young children. He was a nephew of Rev. John Labaree of Saugus, Mass., and Mrs. Labaree is a daughter of Rev. Dr. H. A. Schauffler of Cleveland, O.

The lot of a college president is not one to be coveted in these strenuous days. To make no mention of endowments that yearn for an increase, of campuses that hunger and thirst after more sumptuous buildings, of deficits that stare one in the face, of arrogant athletic interests that attack furiously all ideals and traditions of scholarly life, there is the ever-wearing and worrying demand for public addresses. Pres. William DeWitt Hyde of Bowdoin College, who has had eighteen years of presidential experience, has just made a new oratorical record for himself. This consists of twenty-seven formal addresses in nine weeks, delivered in eleven cities and towns of four states. The heathen suppose they will be heard for their much speaking, so the Scripture informs us. Is there not danger that our college presidents will be killed by theirs?

The International Y. W. C. A. and various other admirable women's agencies for preserving purity are most eager that there should be effective opposition to the designs of corrupt men here and abroad who are planning to cause the coming St. Louis Exposition to have the usual accompaniments of vice and crime. They expect to have their agents on the ground guarding young women from pitfalls and caring for them if they go astray, but they realize that prevention is better than cure, and they argue truly that if the clergy of the country would only warn the young women of their parishes who are tempted by specious and dangerous advertisements to seek labor in St. Louis during the time of the fair, a deal of preventive good might be done.

A word to the wise is sufficient, and it has special application to the rural clergy.

Republics are not always ungrateful—nor are towns, the type and model of republics. A refreshing instance is reported from the "March meeting" at Andover, where "the citizens in Town Meeting assembled," pursuant to a regular article in the warrant, passed by a rising vote resolutions of gratitude to Mr. Warren F. Draper, the old-time theological publisher of that town. In addition to his many benefactions to the educational institutions of Andover he had sent on his eighty-fifth birthday \$1,000 to the selectmen, desiring that its income should be used in some way for the benefit of the children of the public schools. The reciprocal good feeling of the incident—the genuineness of the gift and the graceful acceptance of it—may commend to other givers and other receivers that twice-blessed quality of mercy which blesseth him that gives and him that takes!

That all the friends of the Negro are not in the North and that all his enemies are not in the South was strikingly shown last week in this way. While the Northern whites of Springfield, O., were lynching a Negro and burning the residences of innocent blacks, the Southern whites of Columbus, Ga., were erecting a monument to a black hero. The monument which is of fine Georgia and Vermont marble contains these inscriptions: "Erected by the city of Columbus to mark the last resting place of Bragg Smith, who died on Sept. 30, 1903, in the heroic but fruitless effort to rescue the city engineer from a caving excavation on Eleventh Street." "Honor and fame from no conditions rise; act well your part, there all the honor lies." It is better to erect monuments to the heroes of a race than to burn their criminals. In the spirit of this Southern monument, not in the spirit of that Northern mob is the problem of the races to be solved.

### Interdenominational Conference on Home Missions

This conference, held under the auspices of Bangor Theological Seminary, March 5-7, was so inspiring that a general hope is expressed that it will be the first of many such. A letter signed by ministers of all the denominations represented in Bangor was sent to Maine ministers and churches, asking their presence at the meetings, if possible, and their co-operation in the plans suggested. This letter met with a cordial response. Through the interest of the secular and religious press of the state, many of the papers and addresses were published in full.

The conference opened Saturday evening with a special meeting for consideration of the problems. On Sunday morning, as far as possible, an address on home missions was given in every pulpit throughout the state. Monday three sessions were held.

The morning topic was, Practical Problems in the Evangelization of Maine. Among points brought out were: Individual responsibility; the condition of degenerate country towns; necessity of more attention to the country church, the direct influence of this church upon material prosperity, schools and young people; the needs of communities where no one denomination has been able to hold its own; the urgent need and opportunity for work among woodsmen; and—every speaker mentioned this—the necessity of co-operation of denominations.

The afternoon topics were: The Strategic Place of the Educational Institutions of the State in its Evangelization, and Methods of Attack upon our Common Problems. Emphasis was laid upon the duty of the secondary school and the college to supplement the religious training of home and church and see that the college-trained man is also a Christian.

The position of a college as a center of Christian power in the surrounding community was also touched upon. In considering Methods of Attack the common thought was the necessity for co-operation of churches and for undenominational work in places which cannot support any one denomination. The evening addresses on God's Call to the Churches of

Maine, while recognizing the difficulties of the work, were full of courage and hope.

Speakers included: Missionary W. B. Hague and Sec. Charles Harbutt; Pres. S. A. Bender of East Maine Conference Seminary; Presidents White of Colby and Chase of Bates; Rev. F. E. Emrich and Rev. W. G. Puddefoot of Massachusetts. M. A. H.

## The War in the Far East

A Missionary's Letters

BY REV. JAMES H. PETTEE

### II.

The expected has come to pass. Shots have been exchanged, great battle ships injured, brave men wounded, and these Eastern waters from the bay of Korea to the straits of Tsugaru turned into one vast battlefield. The war is on, a war that bids fair to change the map and the life of the whole far East.

It is in order, therefore, even for a peace-loving missionary who has no desire in his communications to a non-combatting journal like *The Congregationalist* to pose as a war correspondent, to write with some fullness of the situation, political and militant, as viewed from the standpoint of one of the parties now in conflict. While striving to do justice to all, he will seek especially to show the bearing of this contest on Japan and through Japan on the whole far Eastern world. These are days of destiny with us, and they merit the attention they are receiving from the whole world.

### The Causes

These were briefly the despicable trick played by Russia upon Japan at the close of the Chino-Japanese war nine years ago, by which she picked the Port Arthur plum from Japan's deserving mouth, and began her long meditated occupation of Manchuria with signs that Korea, and possibly China proper, were to receive similar treatment later; the singularly insolent conduct of Russia through the ten months since negotiations were opened last April, consequent upon Russia's failure to keep her pledge that she would withdraw her troops from Manchuria on the eighth of the fourth month; Russia's steady and studied preparation for war while talking glibly of peace; the deep-seated conviction among the Japanese people that when Russia felt herself fully prepared she would herself pick a quarrel with Japan, in order to break her power of leadership in the far East; and finally, the expanding life of the Japanese nation itself, her need of new markets, and her indomitable purpose to justify her admission upon terms of equality into the sisterhood of civilized nations. She felt that the Western world, Russia especially, simply tolerated her, and would be glad to find that she had no real power or strong resources when a day of trial might come. She longed to be tested before the gaze of the world. She wished to prove her superiority in pluck as well as in patience. She wished to show that the old samurai spirit that would brook no insult nor condone an injustice still burned in her veins.

Therefore it was that she too prepared for the fray and, having sent her ultimatum and seen it rejected, she reluctantly broke off negotiations, gave her enemy ample warning, and then quickly followed the warning with a stinging blow, to avoid being disabled herself had she waited a few days longer.

### February Eleventh—Memorable Day

The naval battle off Chemulpo, Korea, occurred on Feb. 9. Rear Admiral Uryu, who had charge of the Japanese detached fleet and won the first battle of the war, is a Christian. He and his estimable wife were both educated in America. Two Russian warships and a transport were completely disabled, the Japanese boats receiving no injury. On the 9th

and 10th came the sea fights at Port Arthur, when seven more Russian war vessels were more or less injured, two Japanese cruisers being slightly damaged.

The Imperial Declaration of War was not issued until Feb. 11th, the chief reason for the delay being that that is Japan's great national birthday and court and commons alike are anxious to associate as many great events as possible with the nation's Fourth of July. The authorized English translation of the declaration fails to do justice to the choicely worded Japanese original. Near the close occurs this sentence: "We cannot in the least admit that Russia had from the first any serious or genuine desire for peace. She has rejected the proposals of our government; the safety of Korea is in danger; the vital interests of our empire are menaced. The guarantees for the future, which we have failed to secure by peaceful negotiations, we can now only seek by an appeal to arms."

News of the first two naval engagements having already reached Japan the day was made one of general rejoicing throughout the land. Lantern processions with speeches, songs and cheering were in order everywhere.

### A United Nation

The nation is a unit on the subject of the hour. A whole people have gone to war without grumbling. Said a pastor's wife to the writer, "Every boy would fight if it were necessary." Her own youngsters have prepared a list of Russian and Japanese warships and as fast as a battle ship or a cruiser or a gunboat is disabled are marking it with a red dot. Five of the enemy's boats had been thus treated when the diagram passed under your correspondent's eye.

Trade is disturbed, travel interfered with and mails delayed. Prices are going up and mills are shutting down but the people bear everything patiently. "What is inconvenience or poverty compared with national honor and the prospects for our future!" they say. One of the ablest journals in the land contained the following in its editorial on the morning after Japan's recent holiday. It reflects correctly the temper and the hopes of the soberer elements among the people those elements that control public opinion in Japan and shape her policies.

Let us hope that the national development, which this great war unquestionably typifies, will not be confined to military and naval activities. The restoration is now more than thirty years old. The early generation of veterans is today almost extinct; new blood, newer, younger, more enterprising intellects must in the nature of events supersede these founders of the modern state. Heaven has supplied us with the opportunity for accomplishing this splendid renaissance; we devoutly trust that the leaders of the nation will show themselves alive thereto. Incidentally, this very day marks the second anniversary of the Anglo-Japanese alliance—in itself one of the most important steps in our progress towards the goal of political and moral greatness. . . . With so many factors justifying optimism it is no cause for wonder that the great national festival was yesterday celebrated in the Imperial Palace and throughout the nation with profound joy and thankfulness.

Okayama, Feb. 16.



## The Church's Duty to Labor

By Samuel Gompers, President American Federation of Labor

Having been requested to make a statement as to what working men expect from the Church, I would say that it is scarcely possible to refer more than briefly to these matters within the bounds of a limited article, such as this must necessarily be. The men and women who work long hours every day, and often for seven days in the week, have not time to go to church. It was only recently that the representatives of a large corporation appeared to me to prevent a strike of their employees because the men wanted to insist upon Sunday observance—Sunday rest. While there is still quite a large number of working people who toil on Sundays, it is due to the organization of labor more than to any other one feature that there is less Sunday work than formerly prevailed.

We are not told what the Man of Nazareth received in wages when he toiled at the carpenter's bench, but surely the experience gained there was the preparation which best fitted him for the following years of his ministry. As he went up and down the hills of Galilee preaching the gospel of helpfulness, of love, of healing and sympathy, so now would the working men have the ministers of the Church, founded in his name, go out and preach their needs, in sympathy not for, but with, them. Here are some of the things the working men want from the Church:

### BETTER UNDERSTANDING ASKED

First of all, when undertaking to discuss the labor question, they want the Church to get the laborer's side of that question rather than the side that represents the opposition. The difficulty is that our friends, the ministers, take cognizance of the existence of the labor movement only when there is a strike on or a lockout in existence, and imagine that all the other time there is no such thing as a labor movement, when, as a matter of fact, the strike or lockout is only an incident of the movement.

The bitterness that has been aroused, the inconvenience that is often experienced as the result of the strike or lockout, makes most people form a judgment that is contrary to the real merits of the controversy.

If the Church wants the men who labor to return to it, it must show that it is in

sympathy with the working men. The working men want to feel that in their needs the Church stands for them; that it will stand by them when opposition confronts them, when bitterness antagonizes them, when hunger steps in through their doors and when all the world would pour contempt upon their heads. As a matter of fact, there are too few ministers of the gospel who take an interest in the real lives of the wage-earners, their real sufferings, their real needs; and as a result, the clergy form a habit of often talking down patronizingly to the working men, an attitude of mind and soul which the latter are not slow to recognize.

The working men want light—the light that will throw sunshine into their homes; not merely spiritual sunshine, but light that will give them better comforts in their lives today. They are tired of praying for the "sweet by-and-by" all the time, and enduring the bitter now. They want something here. "Thy will be done on earth as it is in heaven" they want fulfilled on earth, and not to wait until they go to heaven.

### HELP IN INDUSTRIAL REFORM DESIRED

The working men want the Church to proclaim from all its pulpits and institutions, not only the gospel of "the poor ye have always with you" and the charity which will relieve their immediate necessities, but the right and the imperative need that the working people should organize and unite their efforts to secure better conditions, which will do more than aught else to prevent the possibility of the "poor" being always with us.

They want the Church to preach more the charity that advocates and fights for laws upon our statute books (and the enforcement of those laws) which will prevent the employment of young children, and secure improved conditions in unsanitary workshops, factories, mills and mines; better lien laws; liability of employers for "accidents" to workmen due to negligence, greed or parsimony of employers; the abolition of "truck stores;" less burdensome hours of work and at a fair wage, and other improvements in the conditions of labor too numerous to mention here. The working men prize that charity, rather than the charity of caring for the human wrecks resulting from the absence of such laws.

If the charity organizations and the charity workers were abruptly to suspend their work, those who have come to look upon charity as part of their necessity and who are depending upon it, would suffer; but it is my deliberate judgment that the time would not be far distant when they would have less charity but more justice. Men who once accept charity, unless their conditions very materially change, are likely to become accustomed to depend upon that charity, and thereby to lose a very large part of the constituents that go to make up a man. I know from observations in my own surroundings, that men who were accustomed to depend upon the charity they received from organizations made little effort to obtain less charity and more justice. It is not to be inferred that this statement is made out of any criticism of those who are the recipients of this charity, but simply as a discussion of the conditions that rob the individual of a great deal of that which goes to make up a man. He needs that charity because society does him an injustice so long as it denies him a living wage in return for his labor.

### AID TO TEMPORAL BETTERMENT NEEDED

The working men want the Church to preach the gospel and the right of man to "life, liberty and the pursuit of happiness"—the right not merely to maintain that life, but the opportunity for better homes, better surroundings, higher education, higher aspirations, nobler thoughts, more humane feelings, and all the human instincts that go to make up a manhood that would be free and independent, loving and noble, true and sympathetic.

The working men want the sympathy of the Church not only in their spiritual but in their temporal welfare. If there be any people anywhere who have some excuse for being wrong, it is the working men, for they have been deprived of the opportunities for education and refinement and the advantages which come to all others in society. When they err, as a matter of judgment, they do not want the chidings of the Church and the attempt to place them in the wrong, but they want sympathy and loving advice, so that they may correct the error and proceed on the right road.

## A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

### CHAPTER X. CROSS LIGHTS OF EARTH (CONCLUDED)

There were heads bobbing up over the bank. They were startled at sight of a stranger, and meandered slowly and shyly, the youngest dragging in the rear. They were a well-assorted lot, ranging in years from fifteen down, apparently, and of all complexions and shades of hair. But the Tuff resemblance was evident; none of them bore the features of the woman who lay in the bed, except for the faint eruption of measles that adorned them all.

Nan had picked up her basket of clothes and

was stringing them upon the line and along the grass. Her snatches of whistle and song seemed to reassure the timid youngsters and maidens, who crept up to her, eying me.

"Is the tide up, Lev?" asked Nan.

"Yes, sir," the boy replied, staring at me.

"Get your life and make the wind blow, won't you?" she continued in a matter-of-fact way. The boy's eyes changed, and his heels disappeared past me into the cabin. When he came out I adopted Nan's manner of introduction, and as he stepped past me I checked him with, "What's the life made of?"

"It's wooden, sir," he said, and thrust it out toward me.

I nodded. "Go on."

He perched on a log, facing Nan and the sea, and began a variation of weird noises, from the sighing of the breeze in the pines to the shrill whistle of the southeast wind through the rigging of a vessel. The peculiar note of the draught in the chimney and the crescendo and diminuendo in the trees were strikingly real. Uriah perched on the chopping block. Nan was seated on the grassy turf, the girls gathered about her. When the

extemporizations of music ceased she clapped her hands.

"Bravo, Lev!" she cried. "Now let's sing. What shall we sing, Myra?"

"'Bamy Coon,' was the prompt reply.

"Good!" replied Nan with a twinkle. "But we know a better one, don't we? Let's try God Knows."

Little Hattie clapped her hands, and Levi fingered his flute restlessly. Uriah and I performed the part of spectators, but the rest united in the song, Levi as chief musician, the children imitating Nan's motions with a skill that would have been of credit to a kindergarten class. Surroundings and conditions considered, the song was like a flower blooming above the city pavement, but the children's faces took on a new and finer expression, and I confess there seemed to be a change in the atmosphere.

"Now pick up chips for the dinner fire and talk with the doctor," and Nan returned to her tub and nursing. For amusement's sake I set myself catechizing the group on sundry unimportant themes, the measles very evidently demanding no attention in these young patients beyond Nan's care and oversight. The young musician had relapsed into silence, but Uriah was thawing, and his isolation in Shepard's imposed quarantine evidently made him lonely. He was literally bursting with information.

"Gee, yes, I know lots of 'em," he responded to the query if he knew any of the boys. "This ain't the first time we've lived here. Jim Tucker'n' me used ter have great times. But Jim ain't here now," he said regretfully. "I dunno but they laughed him out."

"How?"

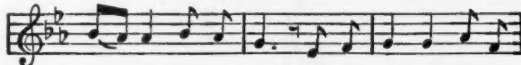
"O, Jim was too smart. He and Grub Todd watered the men at the 'Scrimmage' last summer. Jim sneaked about ahead of Grub one day and peddled out a lot of ginger water, and promised the men he'd bring more if they'd give him the trade. By-me-by when he had it all, and Grub couldn't sell plain water, Jim began to leave out the ginger on washin' days, and tell the men he couldn't git it, 'cause his mother was washin'. Gee! They begun to think she washed pretty often. By-me-by, one day—you know Sam Hall? They call him 'Football.' He's a windy feller, an' allus kickin'—works in the 'Butt'nut' now—little feller with sneaky eyes and a big mouth that hangs loose at one corner where a little terbacker juice runs out. Wal, Football saw Jim comin' in one day an' he sung out, 'Is your marm washin' in ginger water today?' Then the other fellers took it up, an' ev'ry time Jim came 'round they said: 'Here's Jim Tucker! His marm's washin' in ginger water today!' Then Jim quit an' went over ter the 'Resurrection,' but they'd caught on there. He run away ter sea last fall. I guess he got sick o' hearin' about ginger water."

"There's Roy Johnson, goin' in swimmin'," he said with a sigh, shading his eyes and staring out to the Point. "I wish I could go. I hain't seen Roy this year ter talk. He's littler'n I be, and I dunno's he can talk plain yet, but we had lots of fun when we cut fish at the Salt Box. Roy got ketched in the shaft one day, an' it snaked the clo'es offen him. It stripped him clean bare, an' dropped him down on the floor, ker-wump! My, wan't I scared! But his father was scarer. He was picklin', an' he jest run an' picked Roy up, an' hugged him up to his salty apron. Roy was barenaked an' pretty well scraped, an' of course the salt an' the huggin' made his skin smart. He yelled like blue murder. I guess his father thought he was killed. He

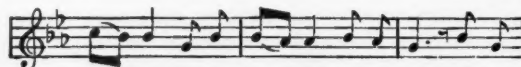
laid him down on the sawdust in the labelin' shed; an' when Roy stopped yellin' an' opened his eyes he grabbed him up again, an' Roy yelled louder'n ever. His dad run clean over to his house with him, an' him yellin' like the Butt'nut's whistle. By the time he got him dropped on the bed Patty Cobb—you know Oscar Cobb? He's just like a little snail-shell, all smooth an' round an' pretty, with a bald, shiny head, an' brown, shiny eyes, an' little feet, an' good clo'es, an' he likes ter be called Mr. Cobb. But the boys call him Patty. He likes ter tell everybody that's sick what's the matter with 'em. He was lookin' at Roy when he lay squealin' on the bed, an' rubbin' off the salt. By-me-by when Roy opened his eyes his father was cryin' an' I s'pose the ole man wanted ter know if Roy had his senses, an' he says: 'Who's this come ter see yer, Roy? Can't ye tell?' Roy looked up rather mad an' said: 'Him? That's Patty Cobb!' I guess Patty thought he was all right then. Anyway, he didn't stop to see.



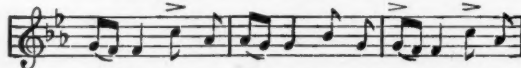
1. "Know-est thou how ma-ny star-eyes In the
2. "Know-est thou how ma-ny in - sects In the
3. "Know-est thou how ma-ny chil-dren Sleep in



az - ure heavens glow? Knowest thou how ma-ny  
sun-shine dance all day? Knowest thou how ma-ny  
ti - ny beds at night, With-out care or tho't of



cloudlets Float a - bove us to and fro? God the  
fish - es In the spark-ling wa-ter play? God the  
sor - row, Wake a - gain with morn-ing light? God who



Lord their number knoweth, For each one His care He  
Lord who dwells in Heaven Name and life to each has  
has them in His keep-ing Watches o - ver them while



show - eth, Should they wan - der He will  
giv - en, Bade them all be glad and  
sleep - ing, Finds them pre - cious in His



know, Should they wan - der He will know."  
gay, Bade them all be glad and gay."  
sicht, Finds them pre - cious in His sight."

"Ebbie Scranton an' me use' ter play the Owl tergether," he went on, reminiscently. "Eb was a gen'rous feller. You've seen his grandmother, I s'pose. Prob'ly she packs fish at the 'Resurrection,' now. She's a big woman, with a voice bigger'n she is, an' scraggy teeth that look as if they'd been built ter be outside of her mouth. She use' ter tell fortunes, an' if any of the little fellers was carryin' fish she'd sing out: 'Fish here, fish here! If yer don't bring me some fish I'll throw a cuss on ye!' Wal, Eb—didn't yer never seen Eb? He's a little squized chap, with teeth stickin' out like a squirrel's. He was hurt once, an' his gran' wouldn't let him work, but he liked ter squabble. When he got squabblin' with the boys she'd call out, 'Now hold on, Ebby, you know you ain't sound.' Wal, by Jim, granny, if you don't gimme ten cents ter play the Owl I'll squabble all day.' 'Wal, take it, take it; here, come git it; you ain't like other boys, you know you ain't.' Then Eb 'ud wink at me an' we'd go off an' divide an' play the Owl. 'Say, doctor, he asked anxiously, 'Is Eb about here yet?' 'I don't know him,' I replied.

O, wal, you look an' see, won't yer? Marm don't let me play the Owl, an' I have ter wait till Ebb gits some money outen his granny. You look fer a little feller with red hair an' them teeth I told ye about, an' a flat forehead, an' his ears built out. Eb don't button his shirt, an' it's allus flappin'. Mostly he has blue overalls on, an' likely one of em's rolled up to his knee, an' the other one's ripped, an' flappin' 'cause it won't stay up. He don't work much, but if he's been carryin' flakes he'll have black grease smooched under his chin. My, he got twenty-five cents outen his granny one day! She heard him swearin' an' bought him off. He didn't stay bought. I guess not! Eb's queer, he is. Smut White use' ter say he had the blind staggers—use' ter sling salt on him. But once Eb caught Smut comin' up from 'down below,' an' jest as he got his head through, Eb tipped up a bag of salt an' yanked it down over Smut's head. Smut tumbled down the ladder into the fish-baskets. Eb looked down after him an' sung out, 'Got the blind staggers 'Smutty?'"

"Smart boy," I commented.

"I tell ye the smart folks in the factories, doctor," said Uriah proudly. "Do you know Foxy Watts? He's a little man, with a narrer head an' his eyebrows hooked down, an' slick hair, an' another eyebrow on his upper lip, like mer-lasses runnin' down. He was boss at the 'Salt Box' when the 'spection law was passed, an' the 'sceptors use' ter come 'round ter look at the vinegar an' mustard, an' the fish, an' everything else. They use' ter mix the mustard with salt water instid o' vinegar at the 'Salt Box'—had a pipe run down and pumped it outen the sea. One day the 'spector hove in sight when there wa'n't a barrel o' vinegar in the shop. Foxy rattled the chain tackle down into the hole an' yelled, 'Send up another barrel o' vinegar!' Foxy's boy was down there, an' he knew somethin' was up. So he hooked onto a barrel of acid, what the sealers an' can-makers use, yer know, an' sent it up. But it took Foxy so long ter find his bung-knocker that the 'spector never tasted that vinegar! An' the packers wa'n't workin' yet that mornin', an' every can was sealed tight, so he couldn't tell but what they was usin' vinegar right along. Gee! When I'm a man!"

Nan was calling emphatically for the stove wood, and Uriah rose regretfully to assist the younger chip-gatherers. I visited the bed patients again, and after final instructions and assurances departed for a stroll and a reverie.

[To be continued]

In February was held the annual exhibition of Miss Millard's Blind School at its home, Love Lane, Magazon, Bombay. This school was established by the American Mission in October, 1900, to provide for children made blind from the prevailing famine. It opened with a boy and two girls; the number has now grown to twenty-six boys and nineteen girls, ranging from two to thirteen years of age, and from one room to the present accommodations of two bungalows, one for boys and the other for girls. Industrial work has an important place in the course of instruction, basket making and the caning of chairs being taught both boys and girls. The exercises included songs in English and Marathi meters by the children and an exhibition of their skill in reading and solving mathematical problems. The school band played on native instruments to the delight of the audience. Many of the children have been received into church membership.



A Budget of Concrete  
Suggestions

## What to Buy for the Kitchen

By Anna Barrows

Convenient and Labor  
Saving Utensils for the  
Average Housekeeper

The necessary furnishings of a kitchen are of two kinds, those which are permanent, or at least stationary, and those which are movable and need frequent replenishing. Many houses built to rent, in city or country, are now provided with stove and refrigerator as well as sink and closets, so that tenants simply have to supply themselves with movable furnishings. Frequently space is so limited that there is room for but few utensils, and there is the more need of care in

The average housekeeper should beware of specialized tools such as the raisin seeder, cherry stoner, mayonnaise mixer, timbale iron, bread slicer, asparagus boiler, and even the fish kettles. She will find that the care required to keep them in good condition and the space they fill, more than offset their special service for a small family. Even a meat chopper and ice cream freezer are not essentials in every house. A steam cooker and scales are almost necessary,

smaller family which may be expected under any roof.

Individual portions are satisfactory so far as table service goes, but more motions are required to fill individual moulds than to pour the whole quantity into one pan, and more time and labor necessary for washing individual dishes.

Wood and iron still furnish a few excellent utensils which nothing else quite makes good. The chopping bowl, rolling pin and board have many merits for ordinary conditions. Indurated fiber ware seems to be driving out wooden tubs and pails, and glass may some day take the place of wood for both board and rolling-pin. The wood handle for cooking fork and spoon is desirable since wood is a non-conductor of heat. The small wooden spoons or paddles, never those with deep bowls, are useful for many processes when a metal spoon would be tarnished by acids or scoured by sugar.

The Scotch bowl is a useful iron kettle, especially for deep frying. The iron pop-over or muffin pan with round cups is liked by all who use it.

Wire of various sizes provides many helpful utensils—strainers of all degrees of fineness, frying baskets, egg beaters, cake coolers, the oblong soap shaker, broilers, vegetable mashers, etc. The vegetable masher, which consists of a continuous wire bent in curved zigzags, the ends fastened in a wooden handle, is to be chosen rather than one consisting of several short pieces of wire set in a square form, the latter with its square curves does not do its work so well in a round pan and it is not so easily cleaned. A wire strainer with masher enables one to mash and strain at the same time, and is better than a potato ricer for many purposes.



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their selection that each may be the best of its kind. Alas! that our furnishing for the kitchen, "the heart of the home," is usually more niggardly than that of any other room!

About two hundred years ago a respected resident of Andover, Mass., inserted a clause in his will bequeathing to his "beloved wife"—"One great brass kettle, one little kettle, one Iron Pott, one Pewter quart Pott, a Pewter Lymbeck, two Pewter Platts, one pewter cup," etc. The individual mention of kitchen utensils in such a document shows that they were of more importance then than they are today. Another point worthy of note is that brass and iron and pewter which then, with wood, were the chief materials used for household implements, have now mainly given place to other substances, less durable perhaps, but easier to handle and to keep clean, and better suited to the rapid action demanded by the daily life of the present age.

It is a long step from such a meager list of utensils, to the catalogue of a modern house-furnishing establishment, or the counters of a department store. Doubtless other articles were used in that old-time kitchen, but those probably were the most valuable.

The housekeeper of today who visits an "emporium" well may be bewildered with the assortment offered her, and unless she has a clear conception of her needs is liable to purchase something made to sell. The shopkeepers are less to blame than the buyers for the existence of fragile utensils. There is too great a demand for bargains, for something for nothing, not to have it supplied with things that are worth nothing.

and soon will save their original cost by checking waste in fuel and errors in weight.

The days of heavy, clumsy, homely utensils are past and the display of blue and white enamel, shining aluminum, agate, and glass make housekeeping a most attractive possibility. The wise housekeeper selects "general purpose" articles of the best grade, and sees to it that there are no seams or grooves to hold substance and flavor from one preparation and transmit it to the next. For even the most scientific dishwashing cannot eliminate grease from the places apparently designed for its accumulation



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by the manufacturers of some utensils. Few of the patent roasting pans, for example, are easily cleaned.

Baking pans should be chosen to fit the oven, and it should be remembered that two small loaves of bread or cake require less fuel than a single large loaf, and in every kitchen there should be utensils of varying sizes adapted to the larger or

Tinware has few merits, it seems to me, and aside from shallow baking pans and a few molds, there would be little of it in any kitchen for which the choice of furnishings was left to me, nor would there be much earthen ware. Many teachers of domestic science feel that nerve force would be saved if our kitchen utensils were made of less heavy, noisv

and breakable materials. A bean pot or two of different sizes, some custard cups and ramekins are about all the earthen ware desirable. For mixing bowls, pudding dishes, molds, pie plates, muffin pans, measures, etc., the agate or enamel wares are more satisfactory than either tin or earthen. If rightly used the best grades are very durable.

Plain bowls and deep pans are rather cheaper than kettles and saucepans of the same size, they take up less room, are more easily cleaned than when bales or handles are riveted on. The extra deep pans may be set in steamer or oven, and may be handled almost as easily as a saucepan on top of the stove, for handles will get hot.

A few saucepans of various sizes are desirable, and two often may be used together instead of a double boiler for short processes. The newer styles of double boiler are less desirable than the old ones, for the smaller base does not contain water enough for long cooking and requires frequent attention.

Quart measures and pitchers of agate ware costing about half a dollar each do not break or rust, and are most convenient receptacles for soup stock or sauces, as they take up little room in the refrigerator. Of two dishes, one deep and the other shallow, the deep is usually preferable. Recently a strainer of enamel ware has been available, which is very useful for draining articles that ought not to come in contact with iron or tin.

Aluminum utensils have many advantages, but are as yet rather expensive. An aluminum drip coffeepot is a satisfactory possession. The glass measure cups are excellent for most purposes, and glass lemon squeezers have no superiors. Among the small utensils essential for the comfort of the housekeeper are a strong can opener, like the sardine scissors, a good corkscrew, knives of the best steel, a fork with long handle, egg beaters, a spatula or palate knife.

There is need in any household of a moderate appropriation to keep up "the plant." The kitchen should have its share.

a better lesson for these strenuous days. Perhaps the ideal object for a child's savings is one that can be bought a little at a time, or added to from time to time, like a stamp collection, or an outfit of tools, or a set of books.

The delight of spending for others is one that most children appreciate early, and to teach them to save with that in view is not hard. Birthdays and Christmases should be planned for far enough in advance to get the benefit of the stimulus which they afford. It is easy to interest children in charities, too, if father or mother will take a little pains in presenting them. Work for other children, like that carried on by the Fresh Air funds, or the children's hospitals, appeals to them at once, and the literature sent out by such organizations, with its attractive illustrations, is often admirably adapted for reading aloud to them. If the child can have a glimpse of their practical working, or be allowed to take his own little subscription to the office and come home with his receipt in hand, it will be all the more real.

But if he is to have a fair idea of the claims of these charities upon him, he must understand that much larger sums than come out of his small bank are given from the parental purse in his behalf, just as food and clothing are provided for him, and that when he is old enough to assume the larger responsibility for himself, the larger obligation toward others will be waiting for him, too. Too many young people, it is to be feared, carry on into the period of independent self-support the habit of giving by the old childish scale.

### Children's Spending Money

BY LILY RICE FOXCROFT

Most thoughtful parents agree, nowadays, that it is best for children, even very young children, to have their spending money come to them regularly in the form of an "allowance." Papa or Mamma may make a gift now and then, but the child is not encouraged to expect it, much less hint or ask for it. He must meet his own financial crises independently, by his own forethought and prudence, or one of the chief benefits of the system is lost. Even supplementing his little income by "earning" money of his own is not always so desirable as it sounds. To pay a child for small services about house and farm which are only his proper contribution to the general helpfulness is absurd and unnatural—it would be far better to increase his allowance outright. To turn him loose on his neighbors, ding-donging at their bells with subscriptions and soap, is worse yet. If in the playtime that is fairly his own he can find real work that really needs to be done, and will do it on a real business basis—no fancy prices—that, of course, is legitimate enterprise. But opportunities of this sort are not so common in real life as they are in juvenile fiction.

Questions of income settled, there remain the more perplexing problems of outgo. It seems clear, as a first principle, that the child must be allowed to spend his nickels and dimes with the least possible parental interference if experience, that excellent teacher, is to have her fair chance with him. A few restrictions in certain lines—edibles and explosives, for instance—may be made at the outset. But if the boy wants to put a week's money into a balloon that will burst in a day, he must be left to find out the folly of it himself, if it is a folly.

But though father and mother may not constrain, even by too obvious approval or disapproval, they may advise, and in the normal, sympathetic household their advice will be often asked and taken. Here, as at so many other points in the

training of children, time for talk and discussion and the comparison of ideas, is of the greatest possible value. Not only lessons of practical utility, of wise discrimination in quality and durability, such as will stand the little shopper in good stead when he—she—is the head of a house, but lessons in the higher regions of art and ethics can be taught while the total in the tiny pocketbook is being matched against the bewildering possibilities of the store window.

Mrs. Frederic Harrison, writing in a recent number of *The Cornhill Magazine* on the household expenses of our grandmothers, comments on "the apparent ease and luxury of their family life with their small general expenditure," and ascribes it to "the general restraint in the small personal items which count for so much in the family budget of today." Her suggestion is one for parents to bear in mind in their guidance of their children. A day at the beach can be enjoyed even if the contents of the child's purse are not all emptied at the lemonade counter and the merry-go-round, and a sensible child will soon learn to understand that it is neither pleasant nor creditable to come home penniless. Account-books play the same part with children as with older people in promoting this "restraint in small items," and the sooner the child can be taught to use one, the better. A small premium on accounts that balance, by the way, gives Papa an excellent pretext for adding to the childish resources.

Children, like the rest of us, are helped to habits of prudence and self-denial by having some object in view for their savings. But the object must not be too large, or its remoteness may discourage the child. With children of the doggedly persevering type, on the other hand, there is the danger that the habit of hoarding may crowd out others more desirable. And it is not wise, either, to stimulate the childish ambition toward prizes too far beyond its natural reach—contentment is

### Austin Dobson's Marriage Hymn

All-wise, All-great, whose ancient plan  
Ordained the woman for the man,  
Look down, O Lord! on these who now  
Before Thy sacred altar bow.

Almighty Ruler, in whose hand  
The morrow and its issues stand,  
Whate'er the lot Thy will assign,  
We can but kneel: our all is Thine.

Summer and winter, seed and grain,  
The joy unhop'd that comes of pain,  
The unknown ill that good we call—  
Thou in Thy balance metest all.

Throughout their life-long journey still  
Guide Thou these two in good and ill,  
And wheresoe'er the way extend,  
Be with them, Father, to the end.

Home is a place of peace; a shelter not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home.—*John Ruskin.*

### PRAYER FOR A CHILD

God bless my child. Make her simple, earnest, true, and above all other things in the universe give her love to Thee that in all her difficulties she may consult Thee and yield to what her conscience tells her to be right, that in all trials she may trust Thee and honor Thee by grace and that she may ever seek to please her Saviour in soul, body and spirit, which are his. Hear us, our God who daily pray for our beloved children whom thou hast given us in Thy great love. Amen.



## Three Gifts

BY HELEN KNIGHT WYMAN

I am curtains away from the night,  
On the hearth, the fire burns bright;  
My lamp is trimmed and lit  
And I sit in the glow of it;  
As each moment fades and dies,  
In my heart these thoughts arise:

I thank Thee, O God, for Fire!  
As I watch the flames aspire,  
My thought, too, soars above  
To the Heart of infinite love;  
May my soul burn and glow,  
As more of Thyself I know!

I thank Thee, O God, for Light!  
As I sit by my lamp, tonight,  
This prayer, O Lord! is mine—  
That I, too, may softly shine—  
To guide, to bless, to cheer  
Thy children, O Father dear!

I thank Thee, O God, for Home!  
How many there are who roam,  
Far from the Father's roof  
Holding themselves aloof!  
May my door be open wide  
To Thy wandering ones outside!

Warmth is the heart of the Fire.  
Oh! may my fond desire  
Be, gracious Friend, to prove  
The depth and the breadth of Love;  
So kindle more love divine  
In my heart, by the love in Thine!

Cheer is the soul of the Lamp;  
Tho' the night be dark and damp,  
And the merciless, pelting rain  
Beats on my window pane,  
Within doth Cheer prevail—  
May my soul-cheer never fail!

Love is the center of Home;  
Whene'er its inmates come,  
Love greets them and leads them in  
To her innermost shrine within;  
So, Lord, in my heart and face  
May Love find a dwelling place.

Warmth and Cheer and Love—  
All sent by the Giver above!  
My heart sings for thankfulness  
And Thy holy name doth bless!  
Yet, these, Thy gifts so rare,  
Help me, in love, to share!

Many happy returns of the day, good Earth; many happy returns of the day! How many candles does it take to celebrate the occasion? Go out when the night has fallen, and look up in the sky, and see.

## Gifts for the Baby

BY CAROLINE BENEDICT BURRELL

Some one recently asked a mother to get down her baby book and read the list of presents her first baby received, by way of help to a friend who wished to give an acceptable gift to a new baby. The list read, "Twelve pairs of socks, four knitted blankets, six sacks, seven gold rings, five sets of gold pins and three sets of gold buttons."

Perhaps the average child is as rich and as poor as the owner of these socks and rings. It is really a problem to find things to give the baby which are inexpensive, useful, simply made, and yet worth giving. If one has twenty dollars to spend, or eyesight unlimited, it is another matter.

Since pillows are always needed for crib and carriage something in this line is sure to be welcome. The newest thing is the heart-shaped pillow, made of pink mercerized cotton or silk, with a cover of delicate lawn edged with lace. The case opens at the widest point of the back and fastens there with tiny buttons. A simpler pillow case is made of two hemstitched, lace edged handkerchiefs, with "Baby" embroidered on one, sewed on three sides and tied with tiny tapes on the fourth. Another is made of hemstitched handkerchiefs without the lace, with button holes worked in the hems, which are laced together with narrow ribbon at the edges. As a pillow filled with curled hair is a great comfort in summer, some one may make a gift especially useful by substituting it for the warmer filling.

For the baby's basket there is the pin roll. To make it, take a strip of silk twelve inches long and six wide and lay on it two layers of flannel, and then one of cashmere; or, line the silk with white eider down. Bind the edges with ribbon, and leave two ends to tie when rolled. Fill this with lines of safety pins of all sizes. The flexible steel ones which come in boxes are a great improvement over the clumsy brass ones.

For the crib there may be a pretty quilt or spread. With a pink-lined pillow there is the dainty pink china silk coverlet, filled with one layer of cotton, caught down with French knots and bound with satin ribbon. Or, there is the white silk-olene cover with pink flowers, bound with pink taffeta ribbon. Then if the crib is of brass or iron there may be a set of pads to match the cover, made to tie across the top and sides where the baby's head may strike. A useful gift is an ordinary pillowcase of linen, hemstitched across the bottom as well as at the top, into which a piece of rubber may be slipped; this is to lay on one's lap in holding the baby to protect a delicate dress.

A basket hamper with or without trays for baby's wardrobe is an excellent gift, lined or unlined. A set of wooden stretchers for socks, bands and little shirts; a set of sachets for hamper or bureau drawers; a hot water bag of diminutive size

## Creation Day

BY ZEPHINE HUMPHREY

In a nation so addicted to the act of celebration as is ours, it is somewhat remarkable that the eighteenth day of March should go constantly unnoticed. Lincoln's Birthday, Washington's Birthday, the glorious Fourth of July—these dates we never fail. But the birthday of all most important, because primeval, august, we pass without a sign. It may even be that many of us do not know whose birthday it is, the eighteenth day of March. O ungrateful, never to have cared to inquire! The early Fathers of the Church were more thoughtful at this point than we. They knew; though it is not recorded that their knowledge led to action. She has been waiting all these ages for her great day's recognition, the good old patient—Earth!

Yes, there is the secret out. The eighteenth day of March is the birthday of the Earth.

The computation runs thus: The Earth was created of course in the spring; there can hardly be a dissenting voice to such a statement, nor need for argument. Flowers and grass must have time to grow, trees to take root well. Also it seems a fair supposition that the sun started forth on his great career from the equinoctial point, which is attained March twenty-first. Now the Bible tells us that the sun was fashioned on the fourth day of creation. Therefore it must have been on the eighteenth day of March that the first beginnings were. No argument could be simpler, no logic more sure of its end. The only wonder is that we have not all of us long ago known and appreciated.

When we come to think about it, what an occasion it is! The Earth, our Earth, our great mother, celebrating her birth. We hardly dare to look back with her to that dim awful day. Out of uttermost darkness of nothingness swinging into her place. What clouds and tempest and earthquake, what throes of new being, what fear! We were there, the beginnings of us; fate was there, and sin and

death and love and hope and Milan cathedral and Shakespeare's King Lear and Beethoven's Fifth Symphony. It hardly does to think about it too much or we shall never dare to celebrate at all, being oppressed with reverence. Well, Mr. Pickwick was there too, then, and Alice-in-Wonderland. Now let us celebrate.

But how? For once in our national experience the firecracker fails us. Nor yet do brass bands and bunting and memorial addresses seem quite adequate. The Greeks were the people, after all, to undertake this thing. They would have had rural processions, with wreath-decked heifers "lowing at the skies," with pipe and song and happy dance, with outdoor ecstasy. But the Greeks, alas! never realized the importance of this great day. (How they should, indeed, with no Book of Genesis to help them out, is a question we will not consider.) We might, if we would, assuming their ignored privilege, assume also their gracious customs. Out from our little towns we might go in procession to our hillsides. The air would be warm with the first touch of spring, sweet with the smell of wet earth, vibrant with rush of brooks and singing of song sparrows—what a Creation Day! Looking out over the wakening valley, we might sing a hymn, perhaps "The glorious firmament on high," and then we might give the Earth—what? Nothing there is which she has not made, nothing which does not revert to her sooner or later. Except indeed our lives. Our bodies serve her whether or no, but our lives we often enough misdirect to her great disadvantage.

"Mother Earth, thou hast made my body; it is thine. But God has made my life and my will to dispose of it. I therefore offer thee today such portion of my life as shall be spent with thee, to work beside thee and help on thy great consummations. So that in the end it shall seem to thee worth while to have lived and borne men."

Reflection on Creation Day has a certain tendency, it appears, to make one serious. The writer began this paper merrily enough.

with a pretty flannel cover; a flat, wadded basket, with sides only three inches high, in which to carry the baby; an alcohol lamp with a porcelain cup; a clock to put over the gas jet—all these are things well worth giving.

The bath apron is new, and easily made. Take a yard and a quarter of white eider down and turn a hem at the sides and bottom and featherstitch on the right side. Bind the top with a two-inch, strong white ribbon, and slip through it another ribbon for an apron string. The mother puts this on and wraps the baby in it after its bath, as she dries it. Any one who has tried it will pronounce it most useful.

For one who can sew or embroider at all there are numbers of pretty gifts. One is a little kimono of pink albatross edged with white, featherstitched with pink. The old white cashmere shoulder blanket, bound with taffeta ribbon and embroidered with a wreath, is fashionable again. There are little white cashmere sacks, with an edge of forget-me-not blossoms set edge by edge, with a narrow frill of Valenciennes lace and tied at the neck with blue ribbon, which are lovely. Little caps of lace and ribbon or embroidered muslin are among the daintiest gifts, and of course long white dresses, hand-tucked and featherstitched, are always useful, and not too difficult to make.

A pair of pink or blue kid slippers with silk stockings to match—not too small—or little white kid moccasins are pretty and inexpensive presents for those who wish to buy their gifts, and there are plenty of other and more costly things. There is the silver or pewter porringer with a spoon whose handle turns over the hand; the silver or ivory brush with a monogram for the basket; the glass and silver powder and soap boxes; the tiny locket and chain, or the pretty old-fashioned armlets which are used again, and the "lucky" christening spoon with a gold coin set in the bowl which comes from England. Except the last, none of these cost more than five dollars, and most a smaller sum.

Wooden cradles are seen again, and as quaint as possible: they may be had in good furniture shops. A little white painted high chair, with cushions on the back and arms, of white and pink silk or silkolene is a pleasing gift. There is a tiny enclosed sled with handles at the back like a carriage, which may be found, and fitted up with cushions and a white fur rug, or an eider down quilt.

Best of all, one may give the new baby pictures for the nursery. A lovely Madonna, a Baby Stuart, a little St. John, some droll Dutch babies, or a set of animal pictures, or of birds in bright colors. Long after the socks are worn out and the rattles lost, these will remain a delight.

For the consideration of mothers' clubs, the following series of topics may be suggested: A series on the general subject of Good Citizenship; another called *In Storyland*, in which a suggestive story is told each time and forms the basis of discussion; a series based on *The Five Senses*, treated both figuratively and literally; and a series of *Helpful Thoughts* based on a quotation for each meeting.—*Annie Laws, in address before the Ohio Conference of Kindergartners.*

## First Aid to the Helpless Housekeeper

BY RUTH ALLEN BENEDICT

"I'm very sorry, but I no longer 'give satisfaction' to my cook, so she leaves me Saturday, and company due on Tuesday! What am I going to do?" This from a house mother.

"You never know when your work is done. I'm going to the box factory, where I'll be through at six and my own boss till seven the next morning." The maid's point of view.

Here we have both sides of the domestic situation. The thoughtful mistress, sincerely interested in the welfare of each element in her household, cannot understand why a girl should leave a good home and the most healthful sort of employment for the stifling atmosphere of the shop or mill, while the girl herself, enjoying the free intercourse with companions of her own age, secure in her independent position, scorns the idea of going back to what she considers an inferior occupation, where she is designated as a "servant," and has comparatively little time at her own disposal.

To appreciate the merits of both demands and suggest a course which shall satisfy both is the task which the Woman's Educational Association of Boston has set itself. Its solution takes the shape of the Household Aid Company, located at 88 Charles Street. The company announces that it will supply efficient "aids" for all forms of household labor. This assistance can be secured by the day or hour, at prices arranged according to the degree of responsibility or proficiency required, as was more fully explained in *The Congregationalist* for Aug. 1, 1903. These "aids" (whose name, by the way, is reminiscent of our good old New England term "help") take a regular course of training, usually about two months. During their connection with the company the girls live at the central home on Charles Street, under the supervision of Miss Huntington, an expert in economics. After their training is completed they go out as their services are required, returning each night to the central home.

The Household Aid Company stands ready to give "emergency," supplementary, or regular assistance. Its friendly offices are perhaps most eagerly invoked by the busy housekeeper whose one maid has left. Many a tragedy in home circles has been averted by the prompt interposition of an "aid." The housekeeper can fill the maid's place at her convenience instead of rushing frantically from one (so-called) Intelligence Office to another, and finally accepting with haste the first applicant who can be persuaded to try the position. Then there is supplementary assistance, which consists largely in furnishing extra maids for teas, or help to the cook in dinner parties, or perhaps substituting for the regular corps of servants during the "afternoon out." Seamstresses, milliners, housekeepers or secretaries also stand ready to render occasional services.

"Don't you find friction often arising between the assistants and the regulars?" I asked.

"Almost never," replied Miss Huntington. "Of course there are instances

where our aids have to use a good deal of tact to overcome prejudice, but they are always able to make themselves so generally useful that the servant as well as the mistress is glad to have them."

A number of persons, specially those living in apartments, make daily use of the company's resources and find it a distinct saving of time and money. The superintendent frankly admitted that it was more expensive to have a girl come in each day for perhaps eight hours, than to keep a resident maid. But in many cases the family has no room for an extra person, and often does not require more than two or three hours of service daily, in which case they can save materially. "I take the same comfort in my 'aid' that I do in my gas range," one young housekeeper told me. "When I'm through with the range I can shut it off at once, and not pay for a bit more heat than I need, and just the same with the 'aids.' Indeed, all the patrons whom I interviewed were hearty in praise of the efficiency and general common sense of these 'aids.'"

What is the viewpoint of the girls themselves? They like this arrangement of work better because it seems to give them a trained profession, they know what their hours will be, and after hours have their time to themselves for recreation or study. In talking with them I was impressed with the fact that the advantage they mentioned most often was the regular hours. Here, by the way, is a significant hint to housekeepers. Then, too, they enjoy living together in the roomy, old fashioned house on Charles Street. Their sleeping-rooms, for which they pay from \$1.25 to \$2.00 per week, are big and sunny, and attractively fitted up, a glimpse within showing walls filled with pictures and couches covered with pillows in quite the school-girl manner. For meals in the house the price is about ten or twelve cents apiece.

A regular salary is guaranteed the "aids." If not called outside they sew or iron at home. When working they receive from eight to thirty-five cents an hour and everything which they earn above their salary is given them. The reception-rooms are free to them to entertain their friends, and no attempt is made to supervise their amusements. Many attend educational courses in their leisure hours, several going to Simmons College. While the "aids" are carefully selected, and superior in that respect, they are none of them "above their work" and the patrons tell me that they are easier to work with and more reasonable than the average servant.

Of course not every detail is perfected as yet. It now and then happens that the superintendent has to refuse requests for help, because she has no more "aids" to send out. Then, too, the company feels that it has not succeeded in interesting the family of moderate means as fully as it hopes to. But these things are coming in due time, for the institution although started only in August, 1903, is organized on a broad plane of social and domestic economy, managed with shrewd common



sense, and should have a large future before it. At present the plan affects only the city dweller, or the well-to-do suburbanite who can afford to pay for railroad fares as well as the time spent by the "aids" in reaching her. The town and country housekeeper will probably be the first to say that this plan does not solve

her difficulties. The idea, however, may have suggestions capable of adaptation to her needs.

We can look back on the time when nursing was not considered a dignified profession, and there seems no reason why housework, too, should not come to be regarded as a fine art. This movement

is right in line with the modern approval in manual training and the revival of handicraft through the "Arts and Crafts." More than that. It is a practical demonstration of the poetic expression,

All service ranks the same with God,

There is no last nor first.

## A Dip into Recent Books Bearing on the Home

### Feeding the Sick

(Fannie M. Farmer, in *Food and Cookery for the Sick and Convalescent*)

The feeding of persons in health is of great importance, but when one succumbs to disease, then feeding becomes a question of supreme moment. The appetite in health is usually a safe guide to follow, but is so perverted by disease conditions that it is unwise to consider its cravings. If these cravings are indulged, the food longed for is almost always a disappointment, as all things taste about the same, until the time of convalescence.

Never consult a patient as to his menu, nor enter into a conversation relating to his diet, within his hearing. The physician in attendance studies the symptoms so closely that he is able to determine what is required to meet the needs of the case. . . .

Important things to consider in feeding the sick:

1. Appeal to the sense of sight.
2. Appeal to the sense of taste.
3. Consider temperature of food.
4. Digestibility.
5. Nutritive value.
6. Economy.

### How About Spanking

(Eleanor Davids, in *Note-Book of An Adopted Mother*)

There is the remembrance of my experience with Fritzie to keep me humble. Fritzie was one of my Chicago gamins, born and bred in a brewery district, never comfortably clean, and subject to fits of the most diabolical temper, which seemed to come without provocation. Before meeting him I was wont to maintain that there was no occasion for corporal punishment, even with children who had been brought up on it and expected it.

I stood by my theories through many a hard conflict with Fritzie, but one morning when he threw himself on the floor and struck and kicked and bit like an infuriated beast, and all without apparent cause, I suddenly decided that spanking was indicated and bore him off to a cloakroom for a sound punishment on that part of his anatomy which Mrs. Wiggins declares is not the seat of the conscience.

It worked to a charm. A sweeter, more helpful, or more sunshiny child than the spanked and regenerated Fritzie was not in the kindergarten that day. And I? I was so appalled by the downfall of my theories that I would almost have preferred him to continue naughty. I had not punished him in anger or because I lost my self-control and had not even a fleeting satisfaction in it.

When I wrote up my journal for the day—that journal to which I am so largely indebted for whatever insight I may possess, I set down my conviction that corporal punishment was sometimes necessary, and retracted

my former views. But long after I had closed the book and put it away, I remembered how cold and purple Fritzie's hands were before his punishment, while his face was flushed and hot. I began to think that there might have been a very simple physical cause for his ill temper, and took out the book and wrote that upon further consideration I wished to reserve my decision until I had seen him through one more ugly spell.

I did not have to wait long. In less than a week Fritzie was acting like a veritable demon. I picked him up, kicking and screaming and trying hard to bite me, carried him into the stormhouse, locked both doors, drew out my watch, looked exceedingly severe, and told him he must jump up and down as hard as he could for three minutes. He remembered his spanking and jumped. Then I unlocked the door and made him run back and forth in the biting winter air as fast as he could, until he became breathless. When I opened the door into the kindergarten and let him in, he was every whit as good as though he had been spanked, and my old-time theories had been vindicated.

I firmly believe that in many cases corporal punishment works so charmingly only because it, together with the strong crying which follows, restores the child's normal circulation. Now there are other and more pleasant ways of restoring the circulation—ways not so humiliating to the child, so apt to arouse the parent's temper, or to engender hard feeling between the two. The longer I live the more I believe that corporal punishment is both unnecessary and wrong for any child who is old enough and intelligent enough to reason, and who has been brought up from the first by those who are willing to find a better way.

### Rules to Prevent Contagion

(Prof. H. W. Conn, in *Bacteria, Yeasts and Molds in the Home*)

There are a few simple rules whose observance will reduce the chances of contagion. These rules should be followed by all, but it is particularly important that children in every household, and especially children in

schools, should be taught their significance. The most important rules are:

Do not spit on the floor.

Do not put the fingers in the mouth.

Do not wet the fingers in the mouth for the purpose of turning the leaves of books, especially library books, inasmuch as book leaves are sometimes the lurking places of disease bacteria.

Do not put pencils in the mouth.

Do not put money in the mouth. This is extremely important, because money is liable to come in contact with all sorts of people and to become contaminated with many kinds of disease bacteria.

Do not put into the mouth anything that another person has had in his mouth. This refers to gum, apple cores, candy, whistles, bean blowers, drinking cups, etc.

Turn the face aside from others when coughing. This will sometimes prevent contagion passing from one person to another, inasmuch as the breath in coughing distributes disease germs.

Be always particular about personal cleanliness, frequently washing the face and hands.

### A Child's Opinion of Adults

(Annie S. Winston, in *Memoirs of a Child*)

With the same sub-conscious, impersonal egoism which marked her attitude toward the world of nature, the child also vaguely claimed mankind for her own—instinctively made love for herself the fundamental human virtue, the virtue without which no other virtue was possible. Good people were those who manifested kindness toward her, and they were good strictly in proportion to the degree of kindness manifested; bad people were those who were careless of the child's feelings, welfare, or wishes. The worthy clergyman, for instance, who silenced her exuberant claiming of the moon, earned thereby a personal estimate exceedingly unflattering.

On the whole, one was decidedly easier in the society of one's contemporaries than in that of miscellaneous adults, who, as it seemed to the child, were not to be depended upon. Few adults, indeed, except those nearest to



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From *Food for the Sick and Convalescent*  
BREAKFAST TRAY READY FOR THE SICK ROOM

and breakable materials. A bean pot or two of different sizes, some custard cups and ramekins are about all the earthen ware desirable. For mixing bowls, pudding dishes, molds, pie plates, muffin pans, measures, etc., the agate or enamel wares are more satisfactory than either tin or earthen. If rightly used the best grades are very durable.

Plain bowls and deep pans are rather cheaper than kettles and saucepans of the same size, they take up less room, are more easily cleaned than when bales or handles are riveted on. The extra deep pans may be set in steamer or oven, and may be handled almost as easily as a saucepan on top of the stove, for handles will get hot.

A few saucepans of various sizes are desirable, and two often may be used together instead of a double boiler for short processes. The newer styles of double boiler are less desirable than the old ones, for the smaller base does not contain water enough for long cooking and requires frequent attention.

Quart measures and pitchers of agate ware costing about half a dollar each do not break or rust, and are most convenient receptacles for soup stock or sauces, as they take up little room in the refrigerator. Of two dishes, one deep and the other shallow, the deep is usually preferable. Recently a strainer of enamel ware has been available, which is very useful for draining articles that ought not to come in contact with iron or tin.

Aluminum utensils have many advantages, but are as yet rather expensive. An aluminum drip coffeepot is a satisfactory possession. The glass measure cups are excellent for most purposes, and glass lemon squeezers have no superiors. Among the small utensils essential for the comfort of the housekeeper are a strong can opener, like the sardine scissors, a good corkscrew, knives of the best steel, a fork with long handle, egg beaters, a spatula or palate knife.

There is need in any household of a moderate appropriation to keep up "the plant." The kitchen should have its share.

a better lesson for these strenuous days. Perhaps the ideal object for a child's savings is one that can be bought a little at a time, or added to from time to time, like a stamp collection, or an outfit of tools, or a set of books.

The delight of spending for others is one that most children appreciate early, and to teach them to save with that in view is not hard. Birthdays and Christmases should be planned for far enough in advance to get the benefit of the stimulus which they afford. It is easy to interest children in charities, too, if father or mother will take a little pains in presenting them. Work for other children, like that carried on by the Fresh Air funds, or the children's hospitals, appeals to them at once, and the literature sent out by such organizations, with its attractive illustrations, is often admirably adapted for reading aloud to them. If the child can have a glimpse of their practical working, or be allowed to take his own little subscription to the office and come home with his receipt in hand, it will be all the more real.

But if he is to have a fair idea of the claims of these charities upon him, he must understand that much larger sums than come out of his small bank are given from the parental purse in his behalf, just as food and clothing are provided for him, and that when he is old enough to assume the larger responsibility for himself, the larger obligation toward others will be waiting for him, too. Too many young people, it is to be feared, carry on into the period of independent self-support the habit of giving by the old childish scale.

### Children's Spending Money

BY LILY NICE FOXCROFT

Most thoughtful parents agree, nowadays, that it is best for children, even very young children, to have their spending money come to them regularly in the form of an "allowance." Papa or Mamma may make a gift now and then, but the child is not encouraged to expect it, much less hint or ask for it. He must meet his own financial crises independently, by his own forethought and prudence, or one of the chief benefits of the system is lost. Even supplementing his little income by "earning" money of his own is not always so desirable as it sounds. To pay a child for small services about house and farm which are only his proper contribution to the general helpfulness is absurd and unnatural—it would be far better to increase his allowance outright. To turn him loose on his neighbors, ding-donging at their bells with subscriptions and soap, is worse yet. If in the playtime that is fairly his own he can find real work that really needs to be done, and will do it on a real business basis—no fancy prices—that, of course, is legitimate enterprise. But opportunities of this sort are not so common in real life as they are in juvenile fiction.

Questions of income settled, there remain the more perplexing problems of outgo. It seems clear, as a first principle, that the child must be allowed to spend his nickels and dimes with the least possible parental interference if experience, that excellent teacher, is to have her fair chance with him. A few restrictions in certain lines—eatables and explosives, for instance—may be made at the outset. But if the boy wants to put a week's money into a balloon that will burst in a day, he must be left to find out the folly of it himself, if it is a folly.

But though father and mother may not constrain, even by too obvious approval or disapproval, they may advise, and in the normal, sympathetic household their advice will be often asked and taken. Here, as at so many other points in the

training of children, time for talk and discussion and the comparison of ideas, is of the greatest possible value. Not only lessons of practical utility, of wise discrimination in quality and durability, such as will stand the little shopper in good stead when he—she—is the head of a house, but lessons in the higher regions of art and ethics can be taught while the total in the tiny pocketbook is being matched against the bewildering possibilities of the store window.

Mrs. Frederic Harrison, writing in a recent number of *The Cornhill Magazine* on the household expenses of our grandmothers, comments on "the apparent ease and luxury of their family life with their small general expenditure," and ascribes it to "the general restraint in the small personal items which count for so much in the family budget of today." Her suggestion is one for parents to bear in mind in their guidance of their children. A day at the beach can be enjoyed even if the contents of the child's purse are not all emptied at the lemonade counter and the merry-go-round, and a sensible child will soon learn to understand that it is neither pleasant nor creditable to come home penniless. Account-books play the same part with children as with older people in promoting this "restraint in small items," and the sooner the child can be taught to use one, the better. A small premium on accounts that balance, by the way, gives Papa an excellent pretext for adding to the childish resources.

Children, like the rest of us, are helped to habits of prudence and self-denial by having some object in view for their savings. But the object must not be too large, or its remoteness may discourage the child. With children of the doggedly persevering type, on the other hand, there is the danger that the habit of hoarding may crowd out others more desirable. And it is not wise, either, to stimulate the childish ambition toward prizes too far beyond its natural reach—contentment is

### Austin Dobson's Marriage Hymn

All-wise, All-great, whose ancient plan  
Ordained the woman for the man,  
Look down, O Lord! on these who now  
Before Thy sacred altar bow.

Almighty Ruler, in whose hand  
The morrow and its issues stand,  
Whate'er the lot Thy will assign,  
We can but kneel: our all is Thine.

Summer and winter, seed and grain,  
The joy unhop'd that comes of pain,  
The unknown ill that good we call—  
Thou in Thy balance metest all.

Throughout their life-long journey still  
Guide Thou these two in good and ill,  
And wheresoe'er the way extend,  
Be with them, Father, to the end.

Home is a place of peace; a shelter not  
only from all injury, but from all terror,  
doubt and division. In so far as it is not  
this, it is not home.—*John Ruskin.*

### PRAYER FOR A CHILD

God bless my child. Make her simple, earnest, true, and above all other things in the universe give her love to Thee that in all her difficulties she may consult Thee and yield to what her conscience tells her to be right, that in all trials she may trust Thee and honor Thee by grace and that she may ever seek to please her Saviour in soul, body and spirit, which are his. Hear us, our God who daily pray for our beloved children whom thou hast given us in Thy great love. Amen.



## Three Gifts

BY HELEN KNIGHT WYMAN

I am curtained away from the night,  
On the hearth, the fire burns bright;  
My lamp is trimmed and lit  
And I sit in the glow of it;  
As each moment fades and dies,  
In my heart these thoughts arise:

I thank Thee, O God, for Fire!  
As I watch the flames aspire,  
My thought, too, soars above  
To the Heart of Infinite Love;  
May my soul burn and glow,  
As more of Thyself I know!

I thank Thee, O God, for Light!  
As I sit by my lamp, tonight,  
This prayer, O Lord! is mine—  
That I, too, may softly shine—  
To guide, to bless, to cheer  
Thy children, O Father dear!

I thank Thee, O God, for Home!  
How many there are who roam,  
Far from the Father's roof  
Holding themselves aloof!  
May my door be open wide  
To Thy wandering ones outside!

Warmth is the heart of the Fire.  
Oh! may my fond desire  
Be, gracious Friend, to prove  
The depth and the breadth of Love;  
So kindle more love divine  
In my heart, by the love in Thine!

Cheer is the soul of the Lamp;  
Tho' the night be dark and damp,  
And the merelless, pelting rain  
Beats on my window pane,  
Within doth Cheer prevail—  
May my soul-cheer never fail!

Love is the center of Home;  
Whene'er its inmates come,  
Love greets them and leads them in  
To her innermost shrine within;  
So, Lord, in my heart and face  
May Love find a dwelling place.

Warmth and Cheer and Love—  
All sent by the Giver above!  
My heart sings for thankfulness  
And Thy holy name doth bless!  
Yet, these, Thy gifts so rare,  
Help me, in love, to share!

Many happy returns of the day, good  
Earth; many happy returns of the day!  
How many candles does it take to cele-  
brate the occasion? Go out when the  
night has fallen, and look up in the sky,  
and see.

## Gifts for the Baby

BY CAROLINE BENEDICT BURRELL

Some one recently asked a mother to  
get down her baby book and read the list  
of presents her first baby received, by  
way of help to a friend who wished to  
give an acceptable gift to a new baby.  
The list read, "Twelve pairs of socks,  
four knitted blankets, six sacks, seven  
gold rings, five sets of gold pins and three  
sets of gold buttons."

Perhaps the average child is as rich and  
as poor as the owner of these socks and  
rings. It is really a problem to find  
things to give the baby which are inex-  
pensive, useful, simply made, and yet  
worth giving. If one has twenty dollars  
to spend, or eyesight unlimited, it is  
another matter.

Since pillows are always needed for  
crib and carriage something in this line  
is sure to be welcome. The newest thing  
is the heart-shaped pillow, made of pink  
mercerized cotton or silk, with a cover of  
delicate lawn edged with lace. The case  
opens at the widest point of the back and  
fastens there with tiny buttons. A sim-  
pler pillow case is made of two hem-  
stitched, lace edged handkerchiefs, with  
"Baby" embroidered on one, sewed on  
three sides and tied with tiny tapes on  
the fourth. Another is made of hem-  
stitched handkerchiefs without the lace,  
with button holes worked in the hems,  
which are laced together with narrow  
ribbon at the edges. As a pillow filled  
with curled hair is a great comfort in  
summer, some one may make a gift es-  
pecially useful by substituting it for the  
warmer filling.

For the baby's basket there is the pin  
roll. To make it, take a strip of silk  
twelve inches long and six wide and lay  
on it two layers of flannel, and then one  
of cashmere; or, line the silk with white  
eider down. Bind the edges with ribbon,  
and leave two ends to tie when rolled.  
Fill this with lines of safety pins of all  
sizes. The flexible steel ones which come  
in boxes are a great improvement over  
the clumsy brass ones.

For the crib there may be a pretty  
quilt or spread. With a pink-lined pillow  
there is the dainty pink china silk cover-  
let, filled with one layer of cotton, caught  
down with French knots and bound with  
satin ribbon. Or, there is the white silk-  
olene cover with pink flowers, bound with  
pink taffeta ribbon. Then if the crib is  
of brass or iron there may be a set of pads  
to match the cover, made to tie across  
the top and sides where the baby's head  
may strike. A useful gift is an ordinary  
pillowcase of linen, hemstitched across  
the bottom as well as at the top, into  
which a piece of rubber may be slipped;  
this is to lay on one's lap in holding the  
baby to protect a delicate dress.

A basket hamper with or without trays  
for baby's wardrobe is an excellent gift,  
lined or unlined. A set of wooden stretch-  
ers for socks, bands and little shirts; a  
set of sachets for hamper or bureau draw-  
ers; a hot water bag of diminutive size

## Creation Day

BY ZEPHINE HUMPHREY

In a nation so addicted to the act of  
celebration as is ours, it is somewhat re-  
markable that the eighteenth day of  
March should go constantly unnoticed.  
Lincoln's Birthday, Washington's Birth-  
day, the glorious Fourth of July—these  
dates we never fail. But the birthday of  
all most important, because primeval,  
august, we pass without a sign. It may  
even be that many of us do not know  
whose birthday it is, the eighteenth day  
of March. O ungrateful, never to have  
cared to inquire! The early Fathers of  
the Church were more thoughtful at this  
point than we. They knew; though it is  
not recorded that their knowledge led to  
action. She has been waiting all these  
ages for her great day's recognition, the  
good old patient—Earth!

Yes, there is the secret out. The eight-  
eenth day of March is the birthday of the  
Earth.

The computation runs thus: The Earth  
was created of course in the spring; there  
can hardly be a dissenting voice to such a  
statement, nor need for argument. Flow-  
ers and grass must have time to grow,  
trees to take root well. Also it seems a  
fair supposition that the sun started forth  
on his great career from the equinoctial  
point, which is attained March twenty-  
first. Now the Bible tells us that the sun  
was fashioned on the fourth day of crea-  
tion. Therefore it must have been on the  
eighteenth day of March that the first be-  
ginnings were. No argument could be  
simpler, no logic more sure of its end.  
The only wonder is that we have not all  
of us long ago known and appreciated.

When we come to think about it, what  
an occasion it is! The Earth, our Earth,  
our great mother, celebrating her birth.  
We hardly dare to look back with her to  
that dim awful day. Out of uttermost  
darkness of nothingness swinging into her  
place. What clouds and tempest and  
earthquake, what throes of new being,  
what fear! We were there, the begin-  
nings of us; fate was there, and sin and

death and love and hope and Milan cathe-  
dral and Shakespeare's King Lear and  
Beethoven's Fifth Symphony. It hardly  
does to think about it too much or we  
shall never dare to celebrate at all, being  
oppressed with reverence. Well, Mr. Pick-  
wick was there too, then, and Alice-in-  
Wonderland. Now let us celebrate.

But how? For once in our national  
experience the firecracker fails us. Nor  
yet do brass bands and bunting and me-  
morial addresses seem quite adequate.  
The Greeks were the people, after all, to  
undertake this thing. They would have  
had rural processions, with wreath-decked  
heifers "lowing at the skies," with pipe  
and song and happy dance, with outdoor  
ecstasy. But the Greeks, alas! never  
realized the importance of this great  
day. (How they should, indeed, with no  
Book of Genesis to help them out, is a  
question we will not consider.) We  
might, if we would, assuming their ig-  
nored privilege, assume also their gra-  
cious customs. Out from our little towns  
we might go in procession to our hill-  
sides. The air would be warm with the  
first touch of spring, sweet with the smell  
of wet earth, vibrant with rush of brooks  
and singing of song sparrows—what a  
Creation Day! Looking out over the  
wakening valley, we might sing a hymn,  
perhaps "The glorious firmament on  
high," and then we might give the Earth  
—what? Nothing there is which she has  
not made, nothing which does not revert  
to her sooner or later. Except indeed  
our lives. Our bodies serve her whether  
or no, but our lives we often enough mis-  
direct to her great disadvantage.

"Mother Earth, thou hast made my  
body; it is thine. But God has made my  
life and my will to dispose of it. I there-  
fore offer thee, today such portion of my  
life as shall be spent with thee, to work  
beside thee and help on thy great con-  
summations. So that in the end it shall  
seem to thee worth while to have lived  
and borne men."

Reflection on Creation Day has a cer-  
tain tendency, it appears, to make one  
serious. The writer began this paper  
merrily enough.

with a pretty flannel cover; a flat, wadded basket, with sides only three inches high, in which to carry the baby; an alcohol lamp with a porcelain cup; a clock to put over the gas jet—all these are things well worth giving.

The bath apron is new, and easily made. Take a yard and a quarter of white eider down and turn a hem at the sides and bottom and featherstitch on the right side. Bind the top with a two-inch, strong white ribbon, and slip through it another ribbon for an apron string. The mother puts this on and wraps the baby in it after its bath, as she dries it. Any one who has tried it will pronounce it most useful.

For one who can sew or embroider at all there are numbers of pretty gifts. One is a little kimono of pink albatross edged with white, featherstitched with pink. The old white cashmere shoulder blanket, bound with taffeta ribbon and embroidered with a wreath, is fashionable again. There are little white cashmere sacks, with an edge of forget-me-not blossoms set edge by edge, with a narrow frill of Valenciennes lace and tied at the neck with blue ribbon, which are lovely. Little caps of lace and ribbon or embroidered muslin are among the daintiest gifts, and of course long white dresses, hand-tucked and featherstitched, are always useful, and not too difficult to make.

A pair of pink or blue kid slippers with silk stockings to match—not too small—or little white kid moccasins are pretty and inexpensive presents for those who wish to buy their gifts, and there are plenty of other and more costly things. There is the silver or pewter porringer with a spoon whose handle turns over the hand; the silver or ivory brush with a monogram for the basket; the glass and silver powder and soap boxes; the tiny locket and chain, or the pretty old-fashioned armlets which are used again, and the "lucky" christening spoon with a gold coin set in the bowl which comes from England. Except the last, none of these cost more than five dollars, and most a smaller sum.

Wooden cradles are seen again, and as quaint as possible; they may be had in good furniture shops. A little white painted high chair, with cushions on the back and arms, of white and pink silk or silkolene is a pleasing gift. There is a tiny enclosed sled with handles at the back like a carriage, which may be found, and fitted up with cushions and a white fur rug, or an eider down quilt.

Best of all, one may give the new baby pictures for the nursery. A lovely Madonna, a Baby Stuart, a little St. John, some droll Dutch babies, or a set of animal pictures, or of birds in bright colors. Long after the socks are worn out and the rattles lost, these will remain a delight.

For the consideration of mothers' clubs, the following series of topics may be suggested: A series on the general subject of Good Citizenship; another called In Storyland, in which a suggestive story is told each time and forms the basis of discussion; a series based on The Five Senses, treated both figuratively and literally; and a series of Helpful Thoughts based on a quotation for each meeting.—*Annie Laws, in address before the Ohio Conference of Kindergartners.*

## First Aid to the Helpless Housekeeper

BY RUTH ALLEN BENEDICT

"I'm very sorry, but I no longer 'give satisfaction' to my cook, so she leaves me Saturday, and company due on Tuesday! What am I going to do?" This from a house mother.

"You never know when your work is done. I'm going to the box factory, where I'll be through at six and my own boss till seven the next morning." The maid's point of view.

Here we have both sides of the domestic situation. The thoughtful mistress, sincerely interested in the welfare of each element in her household, cannot understand why a girl should leave a good home and the most healthful sort of employment for the stifling atmosphere of the shop or mill, while the girl herself, enjoying the free intercourse with companions of her own age, secure in her independent position, scorns the idea of going back to what she considers an inferior occupation, where she is designated as a "servant," and has comparatively little time at her own disposal.

To appreciate the merits of both demands and suggest a course which shall satisfy both is the task which the Woman's Educational Association of Boston has set itself. Its solution takes the shape of the Household Aid Company, located at 88 Charles Street. The company announces that it will supply efficient "aids" for all forms of household labor. This assistance can be secured by the day or hour, at prices arranged according to the degree of responsibility or proficiency required, as was more fully explained in *The Congregationalist* for Aug. 1, 1903. These "aids" (whose name, by the way, is reminiscent of our good old New England term "help") take a regular course of training, usually about two months. During their connection with the company the girls live at the central home on Charles Street, under the supervision of Miss Huntington, an expert in economics. After their training is completed they go out as their services are required, returning each night to the central home.

The Household Aid Company stands ready to give "emergency," supplementary, or regular assistance. Its friendly offices are perhaps most eagerly invoked by the busy housekeeper whose one maid has left. Many a tragedy in home circles has been averted by the prompt interposition of an "aid." The housekeeper can fill the maid's place at her convenience instead of rushing frantically from one (so-called) Intelligence Office to another, and finally accepting with haste the first applicant who can be persuaded to try the position. Then there is supplementary assistance, which consists largely in furnishing extra maids for teas, or help to the cook in dinner parties, or perhaps substituting for the regular corps of servants during the "afternoon out." Seamstresses, milliners, housekeepers or secretaries also stand ready to render occasional services.

"Don't you find friction often arising between the assistants and the regulars?" I asked.

"Almost never," replied Miss Huntington. "Of course there are instances

where our aids have to use a good deal of tact to overcome prejudice, but they are always able to make themselves so generally useful that the servant as well as the mistress is glad to have them."

A number of persons, specially those living in apartments, make daily use of the company's resources and find it a distinct saving of time and money. The superintendent frankly admitted that it was more expensive to have a girl come in each day for perhaps eight hours, than to keep a resident maid. But in many cases the family has no room for an extra person, and often does not require more than two or three hours of service daily, in which case they can save materially. "I take the same comfort in my 'aid' that I do in my gas range," one young housekeeper told me. "When I'm through with the range I can shut it off at once, and not pay for a bit more heat than I need, and just the same with the 'aids.' Indeed, all the patrons whom I interviewed were hearty in praise of the efficiency and general common sense of these "aids."

What is the viewpoint of the girls themselves? They like this arrangement of work better because it seems to give them a trained profession, they know what their hours will be, and after hours have their time to themselves for recreation or study. In talking with them I was impressed with the fact that the advantage they mentioned most often was the regular hours. Here, by the way, is a significant hint to housekeepers. Then, too, they enjoy living together in the roomy, old fashioned house on Charles Street. Their sleeping-rooms, for which they pay from \$1.25 to \$2.00 per week, are big and sunny, and attractively fitted up, a glimpse within showing walls filled with pictures and couches covered with pillows in quite the school-girl manner. For meals in the house the price is about ten or twelve cents apiece.

A regular salary is guaranteed the "aids." If not called outside they sew or iron at home. When working they receive from eight to thirty-five cents an hour and everything which they earn above their salary is given them. The reception-rooms are free to them to entertain their friends, and no attempt is made to supervise their amusements. Many attend educational courses in their leisure hours, several going to Simmons College. While the "aids" are carefully selected, and superior in that respect, they are none of them "above their work" and the patrons tell me that they are easier to work with and more reasonable than the average servant.

Of course not every detail is perfected as yet. It now and then happens that the superintendent has to refuse requests for help, because she has no more "aids" to send out. Then, too, the company feels that it has not succeeded in interesting the family of moderate means as fully as it hopes to. But these things are coming in due time, for the institution although started only in August, 1903, is organized on a broad plane of social and domestic economy, managed with shrewd common



sense, and should have a large future before it. At present the plan affects only the city dweller, or the well-to-do suburbanite who can afford to pay for railroad fares as well as the time spent by the "aids" in reaching her. The town and country housekeeper will probably be the first to say that this plan does not solve

her difficulties. The idea, however, may have suggestions capable of adaptation to her needs.

We can look back on the time when nursing was not considered a dignified profession, and there seems no reason why housework, too, should not come to be regarded as a fine art. This movement

is right in line with the modern approval in manual training and the revival of handicraft through the "Arts and Crafts." More than that. It is a practical demonstration of the poetic expression,

All service ranks the same with God,

There is no last nor first.

## A Dip into Recent Books Bearing on the Home

### Feeding the Sick

(Fannie M. Farmer, in *Food and Cookery for the Sick and Convalescent*)

The feeding of persons in health is of great importance, but when one succumbs to disease, then feeding becomes a question of supreme moment. The appetite in health is usually a safe guide to follow, but is so perverted by disease conditions that it is unwise to consider its cravings. If these cravings are indulged, the food longed for is almost always a disappointment, as all things taste about the same, until the time of convalescence.

Never consult a patient as to his menu, nor enter into a conversation relating to his diet, within his hearing. The physician in attendance studies the symptoms so closely that he is able to determine what is required to meet the needs of the case. . . .

Important things to consider in feeding the sick:

1. Appeal to the sense of sight.
2. Appeal to the sense of taste.
3. Consider temperature of food.
4. Digestibility.
5. Nutritive value.
6. Economy.

### How About Spanking

(Eleanor Davids, in *Note-Book of An Adopted Mother*)

There is the remembrance of my experience with Fritzie to keep me humble. Fritzie was one of my Chicago gamins, born and bred in a brewery district, never comfortably clean, and subject to fits of the most diabolical temper, which seemed to come without provocation. Before meeting him I was wont to maintain that there was no occasion for corporal punishment, even with children who had been brought up on it and expected it.

I stood by my theories through many a hard conflict with Fritzie, but one morning when he threw himself on the floor and struck and kicked and bit like an infuriated beast, and all without apparent cause, I suddenly decided that spanking was indicated and bore him off to a cloakroom for a sound punishment on that part of his anatomy which Mrs. Wiggins declares is not the seat of the conscience.

It worked to a charm. A sweeter, more helpful, or more sunshiny child than the spanked and regenerated Fritzie was not in the kindergarten that day. And I? I was so appalled by the downfall of my theories that I would almost have preferred him to continue naughty. I had not punished him in anger or because I lost my self-control and had not even a fleeting satisfaction in it.

When I wrote up my journal for the day—that journal to which I am so largely indebted for whatever insight I may possess, I set down my conviction that corporal punishment was sometimes necessary, and retracted

my former views. But long after I had closed the book and put it away, I remembered how cold and purple Fritzie's hands were before his punishment, while his face was flushed and hot. I began to think that there might have been a very simple physical cause for his ill temper, and took out the book and wrote that upon further consideration I wished to reserve my decision until I had seen him through one more ugly spell.

I did not have to wait long. In less than a week Fritzie was acting like a veritable demon. I picked him up, kicking and screaming and trying hard to bite me, carried him into the stormhouse, looked both doors, drew out my watch, looked exceedingly severe, and told him he must jump up and down as hard as he could for three minutes. He remembered his spanking and jumped. Then I unlocked the door and made him run back and forth in the biting winter air as fast as he could, until he became breathless. When I opened the door into the kindergarten and let him in, he was every whit as good as though he had been spanked, and my old-time theories had been vindicated.

I firmly believe that in many cases corporal punishment works so charmingly only because it, together with the strong crying which follows, restores the child's normal circulation. Now there are other and more pleasant ways of restoring the circulation—ways not so humiliating to the child, so apt to arouse the parent's temper, or to engender hard feeling between the two. The longer I live the more I believe that corporal punishment is both unnecessary and wrong for any child who is old enough and intelligent enough to reason, and who has been brought up from the first by those who are willing to find a better way.

### Rules to Prevent Contagion

(Prof. H. W. Conn, in *Bacteria, Yeasts and Molds in the Home*)

There are a few simple rules whose observance will reduce the chances of contagion. These rules should be followed by all, but it is particularly important that children in every household, and especially children in

schools, should be taught their significance. The most important rules are:

Do not spit on the floor.

Do not put the fingers in the mouth.

Do not wet the fingers in the mouth for the purpose of turning the leaves of books, especially library books, inasmuch as book leaves are sometimes the lurking places of disease bacteria.

Do not put pencils in the mouth.

Do not put money in the mouth. This is extremely important, because money is liable to come in contact with all sorts of people and to become contaminated with many kinds of disease bacteria.

Do not put into the mouth anything that another person has had in his mouth. This refers to gum, apple cores, candy, whistles, bean blowers, drinking cups, etc.

Turn the face aside from others when coughing. This will sometimes prevent contagion passing from one person to another, inasmuch as the breath in coughing distributes disease germs.

Be always particular about personal cleanliness, frequently washing the face and hands.

### A Child's Opinion of Adults

(Annie S. Winston, in *Memoirs of a Child*)

With the same sub-conscious, impersonal egoism which marked her attitude toward the world of nature, the child also vaguely claimed mankind for her own—instinctively made love for herself the fundamental human virtue, the virtue without which no other virtue was possible. Good people were those who manifested kindness toward her, and they were good strictly in proportion to the degree of kindness manifested; bad people were those who were careless of the child's feelings, welfare, or wishes. The worthy clergyman, for instance, who silenced her exuberant claiming of the moon, earned thereby a personal estimate exceedingly unflattering.

On the whole, one was decidedly easier in the society of one's contemporaries than in that of miscellaneous adults, who, as it seemed to the child, were not to be depended upon. Few adults, indeed, except those nearest to



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BREAKFAST TRAY READY FOR THE SICK ROOM

From *Food for the Sick and Convalescent*



her by ties of blood, and one or two who especially petted her, played any real part in the child's life, or were much considered by her. Broadly speaking, the child's world was peopled by children. Almost all adults who entered it, entered it only as foreigners and aliens, with whom no satisfactory medium of communication existed, and in whose society,

consequently, there were likely to be unexpected and disconcerting developments. . . .

The child, I think, was quite as exacting in her ideal of politeness toward herself then, as she was afterwards when no longer a child. And adult manners struck her as, on the whole, imperfect. Grown people would whisper and exclude one from portions of the

conversation. They would make personal remarks. They often had highly perverted ideas of humor; leading them to put one in excessively uncomfortable and embarrassing positions for their own amusement, and preposterous misconceptions of the agreeable in that one was expected to enjoy these exonerating pleasantries.

A Group of Testimonies  
from all Over the Country

## Is Family Worship a Decadent Institution

A Variety in Method and  
Time of Observance.  
Appreciation of Its Value

To find out if we could the attitude and practice of Christian households with reference to the observance of family worship, we sent out one hundred return postals, selecting many of the names of persons addressed at random from our subscription list. We promised not to disclose the names of the persons replying. Only two or three say that they do not observe family worship at all. Inasmuch, however, as only about a third of the persons responded at all, it may be fair to infer that most of the non-respondents are non-observers of the custom. The replies sent us appear below, and elsewhere we comment editorially on them.

### IN THE MORNING

In the morning we have a reading in the Bible, followed by prayer, and at its close we all join in the Lord's Prayer. We are much attached to the custom and find it a source of strength, guidance and peace.

*Massachusetts.*

Family worship in the morning is our custom. I suppose, primarily, I observe it because my father and grandfather before me did it. For a year or two past we have used *A Book of Family Worship*, edited by W. Robertson Nicoll, which contains a passage of Scripture and a prayer for each day, and contributed to by Stalker, Campbell, Horne, Horton and others.

*Massachusetts.*

At the beginning of the day; reading Scripture and prayer; children uniting in Lord's Prayer at the end.

*Massachusetts.*

Immediately after breakfast, seven mornings in the week. And on Sunday mornings several hymns preceding—and all members reading from the Bible in turn. When Protestant help is employed they are invited to join in the Sunday morning exercises.

*Massachusetts.*

We have only a prayer from the father, usually directly after breakfast. On Sundays and holidays we have the reading by the family in addition to the prayer by its head.

*Massachusetts.*

Family prayers in the form of reading the Scriptures, usually New Testament and prayer, by the father was discontinued by frequent illness of the father; and the mother, being unusually busy through the sickness, did not find time to take charge. Family prayers being regarded as a helpful and necessary beginning to a day's work or pleasure, it was resumed, being made easy for the invalid father by the use of *Family Prayers*, first series, by Rev. Ashton Orenden, D. D., and Rev. C. H. Ramsden. *Before* breakfast has proved to be the only time except Sundays when it seems possible for the family to meet together.

*Massachusetts.*

It is my custom before each meal not only to "ask a blessing," but offer a brief prayer for that spiritual enlightenment, guidance and help which will prepare all and lead all to seek to know and do God's will.

*Massachusetts.*

We observe family worship directly after breakfast in the form of reading Scripture and prayer. I feel quite sure were our Lord to visit personally in human form our Christian homes he would sadly miss the family worship and the absence of secret prayer.

*Maine.*

Immediately following our morning meal I

read a portion of Scripture and offer a prayer. Interruptions are frequent—hired help waiting for orders, some one hurrying to catch a train, people coming at all hours on all sorts of errands—but in spite of them all we do not get wholly broken up more than three times a year.

*Connecticut.*

There are three of us at home, myself and a son and a daughter. My son is an unbeliever, and for excellent reasons we find that we can help him the most by not observing family worship. But at a certain hour each morning my daughter and I observe private devotions, and at those devotions this son and other members of the family (who are absent) are always remembered. We would like to have family prayers for our own spiritual help.

*Connecticut.*

We have family worship each morning after breakfast, consisting of reading the Bible and prayer. All the members of my family are professed Christians.

*Vermont.*

Our custom is, when we first sit down at the breakfast table to have the Sunday school reading for the day read, followed by the Lord's Prayer in unison. The children are interested in these readings. Occasionally we vary this with a selection from Closet and Altar.

*South Carolina.*

Our worship takes the form of some familiar hymn, usually chosen by one of the children, except as we suggest a new one which we wish to add to their stock. Scripture reading of a very short passage, or, quite as frequently, the recitation in concert of a psalm or selection of other Scripture that the children know or are learning. A short prayer, closing with the Lord's Prayer in unison. The children are quite young and so far enter with delight into this service. Each has his own prayer at evening.

*Illinois.*

Yes; but the service has resolved itself into a sort of expansion of grace at breakfast. Repetition of Scripture and prayer except on Sunday, when we enlarge the service by a study of the Sunday school lesson during our breakfast.

*Illinois.*

We have maintained worship for twenty-four years. All members of the family are present; just after breakfast. All read in turn from the Bible; sing one or more songs. Father makes the prayer. We try to have a leisurely time visiting a little, discussing family matters. Pleasantest hour of the day.

*Michigan.*

Our worship follows breakfast, and consists of the reading of a portion of Scripture by the head of the family and a prayer in which the missionaries indicated on the home and for-

eign prayer calendars are remembered. The petition concludes with the Lord's Prayer in concert. The Scripture reading is in course, through a book or group of books. We would have music, but none of us can sing.

*Pennsylvania.*

Ever since our wedding day, nearly sixteen years ago, we have maintained family worship, and we always feel that we have lost something from our day if any special emergency has prevented us from having morning prayers. The Bible usually lies on the breakfast table, the head of the family conducting the service just at the close of the morning meal. On Sunday mornings the Sunday school lesson is read, and the family unite in the Lord's Prayer at the close of the father's prayer. Sometimes when our hearts are stirred by some peculiar circumstance or sense of need in our own life or that of our friends, there is a season of prayer in which even the youngest child takes part. I believe it is largely due to the family altar that our children find it easy and natural to express themselves in regard to sacred things, and have all given themselves to Christ in early childhood.

*California.*

Our family worship consists in giving thanks at breakfast for the Lord's care of us through the night and asking a blessing on all for the coming day, besides that grace and thanks are given at every meal; before the children grew up and had a regular bedtime hour, family prayer was held at night. My five children are all church members.

*Oregon.*

We have prayers before breakfast—and we breakfast at about seven. We read briefly, usually in course, and then I offer prayer, closing with the Lord's Prayer, in which the others join. Sunday mornings we have more leisure and then are able to have a little singing or the repeating of a hymn or two. Among my own most vivid recollections of childhood is the memory of my grandfather, with whom I lived, reading from the Bible morning and evening, and reading also a suitable prayer from some volume designed for that purpose. Some of the quaint phrases of those old prayers often come back to me. I hope that my own children will have pleasant memories of our little service; and I am quite sure that families which do not have the habit cannot know what they miss. Simple as it is, and hurried by comparison with the more deliberate devotions of our forefathers, this little service of prayer every morning together seems to give a right start to the day.

*Massachusetts.*

### MORNING AND EVENING

Each morning after breakfast we read the Scripture, and have a prayer, with the Lord's Prayer, and at night when retiring we have

prayer together at the bedside when the "chicks" are asleep.  
Massachusetts.

Replying to your inquiry can say it has been our custom since our marriage to have family worship both morning and evening by short reading of Scripture and prayer; the past few years we have used the daily Scripture readings in *The Congregationalist Handbook* once a day.

Massachusetts.

Yes, morning and evening, immediately after breakfast and supper. It consists of reading the Scriptures and prayer by some member of the family, sometimes ending with the Lord's Prayer in which all may participate, even the children. Occasionally singing such hymns as, "The day is past and gone," "Guide me, O thou great Jehovah," and "Sweet is the work my God, my King," such as our parents used to sing at devotions.

Washington.

We have family prayer and reading of the Scriptures every night and morning right after the meals. I have been using your *Handbook*.

Maryland.

#### IN THE EVENING

We read a chapter in the Bible every night, followed by prayer, before we retire. This we observe as regularly as we do our meals, and find a great source of strength and help from it. We trust the time will never come when we will wish to discontinue it.

Massachusetts.

At the evening hour before retiring each member of our family reads a portion of Scripture from a chapter or psalm and then I lead the family in prayer, thanking for blessings and mercy received and asking for watchful care. At meal time we ask a blessing.

Connecticut.

We have family prayers just before the children go to bed. A passage is read from the Bible or the Prayer-Book, and this is followed by the Lord's Prayer in concert, sometimes preceded by a prayer from the Prayer-Book.

Ohio.

#### ONLY ON SUNDAY

Sabbath morning, readings and prayer.  
Massachusetts.

On Sunday evening; prevented on other days by the irregular times of coming and going of members of the family.

Massachusetts.

#### DO NOT OBSERVE IT

The rush and hurry of modern life seem to have driven out family worship. I do not seem to find the time for it, perhaps do not feel the same need of it as formerly.

Massachusetts.

For twenty-five years, while my children were young, we maintained family worship; at first, in the city, daily; but later, when living in a suburban town, and it was difficult to gather the family, breakfast, and take the morning train to town, the most practicable way was to have our family prayers on Sunday evening, after tea. This has been discontinued because the children are now all scattered—married, in business, in college, at school. The form was simply the reading of portions of Scripture, with perhaps some talk about it, followed by prayer. The influence of it—both in a growing familiarity with the helpful Word and in enhancing with sacred associations the power of the social element in the home—I believe to have been cheerful, uplifting and permanent as a memory for life.

New Jersey.

William J. Rolfe, the eminent interpreter of Shakespeare, has been elected president of the Emerson School of Oratory, Boston.

## The Last Quarter's Sunday School Lessons

By Rev. A. E. Dunning

#### A REPLY TO CRITICISMS

I have received so many communications concerning the last quarter's lessons that I feel warranted in taking space, before beginning the new quarter, for a personal letter in reply. I have written comments on the International Sunday school lessons in *The Congregationalist* for the last sixteen years. I have treated the life of Christ about three times in each course of six years, either in one of the Gospels or in a combination of them. It has been my aim to look at that record each time from a new point of view, and to keep pace, for myself at any rate, with the wonderful progress of recent years in the apprehension of Christ's earthly life and of his continuous revelation of God our Father. Since I visited and studied the places in Palestine, a few years ago, where our Lord lived, wrought and taught, I have tried to reproduce in my mind the scenes on which he looked, and the impressions they made on his mind as shown in the Gospels.

My first experiment in interpreting his experiences as taught in his own words might have been the last had it not been for unexpected expressions of interest and of desire that the method should be continued. Since then the comments and criticisms I have received have been so instructive as showing how Christian teachers regard Jesus Christ and the New Testament records of him that I should have been moved to continue the new method even if the objections to it had been more emphatic.

Some have written to me in terms of enthusiastic and grateful approval, saying that they had been helped to clearer and more inspiring acquaintance with Jesus Christ than they had ever had. He had come to seem to them a more real person and the record of his life more as something which had actually taken place, and which might have taken place in just such conditions as those in which we are living today.

Others have been led to see him in a new light, but have shrunk from imagining any words as spoken by him which are not recorded in the Gospels. It has seemed to them a lowering of the Christ whom they worship to a level of our common humanity. I sympathize with this feeling. To many minds a degree of aloofness seems essential to holding reverence even for a great man. To listen to interpretations of the teaching of Jesus is edifying to them, and to attempt to think his thoughts; but to imagine him expressing his thoughts in such words as ordinary men use, takes from them a certain awe and sense of his majesty. It mars their ideal. This is the sentiment of some of the truest and best disciples of Christ whom I know. There is for them something exalted and precious in the person of Our Lord and Saviour which cannot be brought within the compass of language, and it seems like attempting to do this to put words into his mouth. They find it difficult to accustom themselves to new translations of the Gospels in common English.

Another class appear to regard Jesus Christ as in essence apart from humanity, and the Gospels as a superhuman account of him. They seem to value most in him what is unintelligible to the intellect, and to regard the Gospels, at least so far as his words are reported, as beyond human power of interpretation. The *Interior*, for example, says of my method: "The aim is to reflect Christ's own view of the experiences through which he passed. To us this method is abhorrent—even shocking. . . . Not even the inspired evangelists and apostles ever ventured on such a thing; they report only what his lips spoke, and ask neither for themselves nor for their readers any deeper entrance into the Master's life." This view appears to assume that the exact

words which Christ spoke are recorded in the Gospels, and that any attempt to penetrate their meaning as revealing the Master's inner life would be sacrilege. To be convinced of the untenableness of this idea one has only to remember that Christ wrote nothing, and that the Gospels were not written till several years after his death. A comparison of Matt. 4:1-11 with Luke 4:1-13—one instance of many—will show that different evangelists reported in different words what the lips of Jesus spoke and that they sought for themselves and their readers deeper entrance than these words gave into the Master's life. The *Interior* asks, "Has Dr. Dunning never felt the force of Paul's self-answering question, 'Who hath known the mind of the Lord?'" If the writer of that sentence had read through the verse from which he quotes he would have discovered that Paul answered his own question by saying, "But we have the mind of Christ."

The *Herald and Presbyter*, with its usual entire lack of the imaginative faculty complains of my expositions that, "Christ is made to say things which there is no proof that he said." It affirms, for example, of my statement that many in the synagogue desired Christ to speak, "This may be true, but the Scriptures do not say so." I venture to imagine that Wordsworth may have had the editor of the *Herald and Presbyter* in mind when he wrote:

A primrose by the river's brim,  
A yellow primrose was to him  
And it was nothing more.

He would see less in a landscape by Turner than in a map in the geography which he studied in school.

An esteemed pastor writes that the main point of his criticism is that "a man, however gifted, can only portray the consciousness of a man." This is unquestionably true; and it is equally true that if more could be portrayed by some other kind of being, a man could not apprehend it. For this reason Christ came as a man, and through him God is manifested to men.

I have not space to speak further of these revelations of men's ideas of Christ. I have not sought to interpret him as other than a man, but I have never meant to assume that he was only a man, or that I had penetrated deeper into his mind than other men have done. Each statement I have made as representing the mind of Christ is an interpretation, which seems to me reasonable, of some passage in the Gospels. I have been careful to limit myself to those records. I have been conscious that I have fallen far short of portraying Jesus as he lived among the people in Palestine. But I have been encouraged by assurances that the picture has made clearer the fact of the Son of Man among men, as some painters who have essayed to present a portrait that may have resembled him have helped men to see in the face and form on the canvas a more inspiring ideal of the Christ than they had known before.

The lessons of the coming quarter present far more difficulties to the method I have followed than those of the past quarter. In such scenes as those of the Transfiguration and Gethsemane one can only stand on the outer rim of the circle in which the Saviour appears and gaze reverently on the mysteries of redeeming grace. I shall adopt another method in interpreting the closing scenes of our Lord's life.

The Federal Supreme Court has just decided that reasonable distinctions between men and women in police regulations affecting patronage or management of the retail liquor business are a valid exercise of police power, not repugnant to the Federal Constitution.



A Story About Two  
Very Human Boys

## For the Children

A Tale About a Little  
Girl's Night Away from  
Home \* \* \*

### Theodore's Best Enemy

BY ANNIE HAMILTON DONNELL

"O, dear," sighed Mother, "there comes Theodore's best enemy."

Aunt Marcia looked up from her crocheting.

"His best enemy!" in surprise. "I suppose you mean best friend."

Mother sighed another gentle sigh, this one a little longer than the other. "No, but I wish I did," she said, "he's such a dear little enemy!"

"Why!"—Aunt Marcia was looking out of the window—"it's—it must be—the little boy Teddy told me about on the way up from the depot! He said he had a red sweater just like his own, and I'm certain he said they were very intimate—yes, I remember his very word, 'int'mate'!"

"They are," agreed Mother. "They are very int'mate—enemies! Wait and see for yourself. It does not usually take very long."

Aunt Marcia waited—and saw. It took a little less than five minutes. All at once the beautiful, sunshiny peace of out-of-doors was spoiled by an angry voice—two angry voices. They both seemed to be trying to make the most noise.

"I didn't!"

"Yessir, you did!"

"I guess I know!"

"No, you don't; I know!"

"Then I'm a-going right home, so there!"

"I just as lives—just as *liveser*, so!"

"He won't go home," Mother murmured, the sorry creases in her dear face that the angry voices always creased, "not any farther than the gate. Then Theodore will call him back and they'll make up—and begin again."

"I see," nodded Aunt Marcia gravely, "I begin to understand. How long is there usually between?"

"Five, ten, fifteen minutes—or two minutes," Mother said, sorrowfully, "never more than fifteen."

It was a little less than nine minutes by the dainty watch at Aunt Marcia's belt. The voices this time went up, up, up. There they stayed and said fierce, threatening things as fast as they could say them. It was awful! Aunt Marcia shuddered.

"Something ought to be done," she exclaimed. "Why not try doughnuts?"

"I've tried those, and cookies—and peppermints. They relieve, but never

"Then he *sucked* 'cross it, so there, an' sucking is bad as biting!"

The hard-pressed little enemy appealed to Aunt Marcia. "I never did an'thing 'cept suck my half."

"I saw his tongue!"

"'Twasn't either; it was *his* tongue he saw!"

"Huh, 'sif I couldn't tell!"

"They look just 'zactly alike, tongues do; it was his own tongue he saw, so!"

"O, wait!" exclaimed Aunt Marcia, laughing in spite of herself. "Come up here and sit on this step, both of you. I want to tell you something. Ready? Well, when two countries fight—disagree," correcting herself politely, "and can't decide whose tongue is 'cross the enemy's line, they are obliged sometimes to settle the dispute by arbitration. Arbitration; it's a long word, isn't it? But it simply means choosing another country that isn't 'int'mate' with either of them to say which of them is right. Now if you were two little countries"—

"Play we were! I'll be 'Merica."

"No, I want to be 'Merica!"

"America doesn't fi—quarrel," Aunt Marcia interposed gravely. "One of you can be—O, Russia, and the other one—er—Japan. Then we'll get—we'll get"—Aunt Marcia's eyes, seek

ing inspiration, lighted on the lordly old gobblers sauntering about the yard—"we'll get *Turkey* to arbitrate! He shall decide who shall have the candy! Do you both agree?"

As if they would not agree to a play like that! The old gobbler was coaxed up, and the case—and the gritty stick of candy—placed before him. He eyed it sagely—seemed to be weighing the claims of both hostile countries—stooped lower and lower—and *gobbled it up!* Turkey had arbitrated!

There was an instant's astonished silence, and then a new sound floated in to Mother's ears—a nice, friendly, jolly



From a Photograph by S. Jennie Dudley

"GIVE ME A BITE"

cure," Mother rejoined sadly, "nothing cures. I am getting discouraged."

"Wait!" Aunt Marcia dropped her pretty lapful of wools and got up. "I think I have it—Arbitration!" And she was gone, with a whirl of crisp skirts, out to the battlefield.

The two intimate little enemies were standing, red-faced and wrathful, glaring at each other. Between them, on the gravel walk, lay a gritty-looking stick of candy. At sight of Aunt Marcia both children began to make explanations at once.

"He bit 'cross my mark!"

"No, I never!"

sound. Theodore and his best enemy were laughing at the tops of their voices!

Aunt Marcia came back, smiling. "It was quite successful," she said. "It's a pretty good way to settle disputes. Everybody's satisfied—even Turkey!"

"If it would only last!" laughed Mother.



"SAY, MOTHER, CAN I?"

And, oddly enough, it did. All the rest of the afternoon the beautiful, sunshiny peace of out-of-doors was undisturbed. And Theodore's best enemy when he went whistling home at night looked for all the world like Theodore's best friend!

### To Stay at Home Is Best

BY MARINA EVERETT

There was a slight commotion at Mrs. Sawyer's back door. "I've brushed and brushed, and there isn't a teenty mite of snow on my feet now."

"There isn't a teenty mite on *my* feet either."

The door swung open. In hopped Dorcas with her most intimate friend Susannah Gould.

"Say, Mother, can I?" questioned Dorcas.

Mother Sawyer knew at once what was wanted. Ever since Dorcas (now strongly "going on six") was five, she had asked regularly every little while to stay all night at Susannah's. The answer, however, had always been, "No, my Dear." But this time Mother Sawyer's countenance assumed a thoughtful expression. The little Dorcas looked so eager; she had borne the long series of disappointments sweetly; Susannah lived next door and had a good, motherly mother; well—

Seeing the yes-look gradually dawn, Dorcas added in a soft little voice, "Ple-a-s-i-e, Mother." Susannah, too, contributed a melodious, "Ple-a-s-i-e, Mrs. Sawyer."

A long, long minute passed. It was time to speak. Finally, instead of what Susannah once recklessly termed a "mizable old 'No Dear,'" came a lovely brand-new "Yes, Dear."

"O goody, goody!" cried Dorcas.

"Goody, goody!" echoed Susannah.

The matter being decided, Mother Sawyer went into the bedroom for a small nightgown and nightcap. These she rather slowly wrapped up in an old newspaper.

Then Dorcas said good-by.

After the door closed Mother Sawyer stood at the small-paned window and watched the children, as their feet twinkled over the light November snow. One little figure, carrying a bundle under its arm, turned many times to wave a red-mittened hand. Then Mrs. Gould's side door opened, and the girls disappeared from view.

Father Sawyer came in to warm up a bit. He was a quiet man. When the news about Dorcas was broken, he only scratched his head reflectively with his thumb and remarked, "Sho! sho!"

The Sawyer supper table was far from being a merry one. There was an A B C plate of heart-shaped seed cookies on one end of the table. "I only wish the child was here to eat them," sighed Mother Sawyer.

Just before bedtime Father Sawyer absent-mindedly took up the warming pan. Then, remembering, he put it down slowly and shook his head, as if something was all wrong.

It was past eleven o'clock, and all good country folk were either asleep or dozing.

Suddenly Mother Sawyer thought she heard the rattle of the back-door latch. Father Sawyer heard it, too, and was out of bed in the twinkling of an eye, in his haste stumbling over an empty trundle bed.

"Who's there?"

"It's me," replied a voice small, tearful, familiar.

"My sakes alive!" and in another twinkling of an eye Mother Sawyer was out of bed and at the door, too. It didn't take long, you may be sure, to grab up Dorcas, barefooted, clad only in nightdress and nightcap, with a petticoat around her shoulders.

The frosty little feet were rubbed with snow, and soon swallows of hot ginger tea were doing their warming work. Then, wrapped in a woolly blanket, Dorcas was taken into bed with Father and Mother.

Very, very early in the morning, Father Sawyer crept softly out of bed so not to awaken his "baby." He hastened over to the next house, hoping to save the kind Gould family a fright. They were not up. Great was their surprise to learn of Dorcas's flight, for they supposed she was sleeping peacefully beside Susannah!

All the forenoon Mother Sawyer was busy. There was the brick oven to be heated, brown bread and beans, pumpkin pies and cookies to be baked. Other housewifely

duties, too, demanded attention. Dorcas "saved steps" when she could. After dinner, as company was expected to tea, Dorcas was gowned in her favorite dress, a red delaine thickly peppered with white polka spots, and a clean white tier trimmed with lace.

Mother Sawyer seated herself on one side of the open fire with a pile of stockings to mend. Dorcas put her chair opposite, but not far away. Then she took some squares of Irish chain patchwork out of a green box.

"Now, daughter, tell me about your visit with Susannah," said Mother Sawyer.

"Yes'm," was the reply. Then, after one or two laborious stitches, Dorcas paused and stared into the fire. She was thinking. In a minute or two she remarked: "At supper I et out of a blue and white plate— Mine's red and white— The caraway cookies were round. Mine are like hearts— Mother, I like things I'm used to."

"What did you do after supper, Dear?"

Dorcas's little nose went down into her patchwork and several brown curls fell over her face. She giggled.

"O Mother, we played 'hop to my barn' and Susannah fell over backwards. She didn't care. She laughed."

"That was funny. What else?"

The giggles died away.

"When we played 'Shepherd and Wolf' Trufant was wolf. He growled and it fraided me. Mrs. Gould scolded him. He was sorry."

The fire blazed up brightly, and Dorcas let the patchwork drop while she watched the flames. Then she examined her needle a moment.

"Mother, I most think my needle's squeaky. P'raps I'd better borrow your em'ry."

The red flannel strawberry with green velvet calyx was deftly thrown and landed, to Dorcas's delight, exactly in

### The World a Mirror

BY ABBIE FARWELL BROWN

When I come down with smiling face  
The world is such a pleasant place!  
'Tis like a mirror, great and wide,  
Where I see smiles on every side.

Upon my plate my breakfast food  
Smiles up at me and tastes so good.  
The clock upon the wall, I think,  
Is smiling too, and seems to wink.

The people whom I chance to meet  
All smile at me upon the street;  
The little dogs wag pleasantly  
As if they meant to smile at me.

At school the children smile and say,  
"Good morning!" in the gayest way;  
And teacher smiles, so kind and dear,  
I love to sit and watch her near.

And then at night when I come in  
To Katie's kitchen, she will grin,  
And all her pans and kettles bright  
Are grinning too, a merry sight.

When I come down with smiling face  
The world is such a pleasant place.  
But if I'm cross, alas! alas!  
The world's indeed a looking-glass.



the green box she was holding out to receive it. Then, while stabbing the innocent berry with the needle that "most squeaked," Dorcas went on.

"We made cheeses some. Susannah's skirts would just cover one of the round things in the carpet."

"Where did you sleep, dear?"

"O-o-o-h," said Dorcas, drawing herself together with a little shiver, while she stabbed harder than ever. "'Twas in the room next to Susannah's mother's. 'Twasn't a trundle bed. I like trundle beds, Mother, and there was so much blue in Susannah's quilt— There's red in mine— Susannah's father doesn't warm her bed with the warming pan— Susannah got all the clothes— 'Twas offly cold— I put the pillow over me, Mother. Made my head too low. Then my stomach felt bad, just as if 'twas going right over and over— Thought I'd feel better to have things I was used to— At last I knew I'd just got to, Mother. So I got up easy, unbolted the door, and ran home just as tight's I could. It fraided me all alone in the night. But I just had to come."

The last words were punctuated with vigorous little stabs into the flannel strawberry.

"Daughter," said Mrs. Sawyer, with just the least bit of shake in her voice, "come here and let me fix your sash. The left end hangs down a little too far, dear."

Mother Sawyer stroked the brown curls and put a kiss on Dorcas's smooth white forehead.

"Mother," cried Dorcas earnestly, smiling at her father who had just come in, "I think it's best at home!"

"Sho! sho!" said Father Sawyer, scratching his head with his thumb.

### In and Around Boston

#### Brighton's Protest against Saloons

As the result of a union of citizens of towns on the north of Boston who come to the city daily and have to pass the North Station, there have been some decided reforms wrought in the district near the station by order of the police commissioners. Horse traders no longer are to use the streets for their business imperiling the lives of passers-by. Saloons are to be limited in number and forced to obey the law strictly. Noting this, citizens of Newton, Waltham, Watertown and Brighton are about bringing pressure on the same board of officials to curb the liquor traffic in Brighton, which makes nothing but trouble for these towns adjacent to Boston, and brings Brighton—a ward of Boston—into disrepute.

#### Professor Moulton on Bible Study

Park Street Church was filled last Monday morning at the meeting of the Evangelical Alliance to hear Prof. R. G. Moulton speak on the Bible from the Church's Point of View. His main thesis was that a clear grasp of the outward, technical, literary form is essential to grasping the matter and spirit of the Bible or of any other literature. He established this thesis by illuminating illustrations and by dramatic recitations from Job, the Psalms and the prophets. He showed how the study of the Bible by verses had led to frequent misconceptions of its meaning, and the advantage of studying it by books. He made it clear that the real superiority of the Revised Version over the King James is not the differences in rendering certain words and sentences, but the setting forth of the books, though imperfectly, in their literary form. Inasmuch as two ministers coming out of the church asked

the writer if Professor Moulton had ever published any books, it may be a matter of information to some that his Modern Reader's Bible in small handy volumes has been completed for some years.

#### A Service for New Voters

Many young men who have arrived at the age of twenty-one and are or are soon to be qualified to cast their first vote as citizens met in Faneuil Hall last Sunday afternoon, and with their friends were addressed by Bishop Lawrence, Rev. C. G. Ames, Father H. A. Barry and several others. Mayor Collins presided. Representative men in the history of the city of whom it is proud were mentioned, the duties of citizenship were discussed and the way to preserve the honor and prosperity of Boston was set forth. The first meeting of this sort was held a year ago and created much interest. It is an example worthy to be copied by other cities and towns.

### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 11

The leader of the hour was Mrs. Horace H. Leavitt of Somerville, formerly a missionary in Japan. As the names on the prayer calendar for the week were those of missionaries in Bulgaria, Dr. Barton, secretary of the A. B. C. F. M., was invited to give an account of present conditions there. Politically the situation is precarious, but our missionaries find increasing opportunities for work. Of late their time has been much absorbed in looking after refugees, who, though physically well cared for by the Bulgarian Government, need help in other ways. There is more progress in evangelistic work than ever before. Christian schools for girls are essential to the evangelization of Bulgaria. The young men go to colleges in Europe and with their education get skeptical sentiments, and the Christian education of girls is needed to offset this influence. The Samokov girls' school, overcrowded with those desiring an education, if suitably equipped with money, buildings and teachers, would easily become a college to which the Bulgarians themselves would give strong support. The kindergarten in Sofia, under the care of Miss Elizabeth Clarke, is winning cordial approbation from those who at first opposed its establishment.

Miss Hill, secretary of the Young Women's Christian Association in Madras, India, spoke appreciatively of the work of our missionaries

in Madras and elsewhere that had come under her observation, and emphasized the need of prayer for the personal, spiritual life of all these workers. To this thought Mrs. Crowley, from Central Africa, added the call to pray for native converts.

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## Closet and Altar

RELIGION IN THE HOME

*Let them learn first to show piety towards their own family.*

Every Christian family ought to be, as it were, a little church, consecrated to Christ, and wholly influenced and governed by his rules. And family education and order are some of the chief means of grace. If these fail, all other means are likely to prove ineffectual.—*Jonathan Edwards.*

Where there is heaven in the heart, there will be heaven in the house.—*C. H. Spurgeon.*

Take all the unhappy homes in this city, all the disappointed parents, all the discontented children, in all their collisions and mutually inflicted distress. How real and terrible this anarchy is! It is an epitome of the wrong and woe of the whole world. It comes from the domination of heartless selfishness. Christ proposes another master for all these homes—the supremacy of love.—*George A. Gordon.*

Where is the Holy Land,  
The chosen shrine where pilgrim hearts may bow,  
And feel the Master of the world at hand,  
And offer prayer and vow?

The Holy Land is home,  
Where pure and gentle love abides;  
Where from God's hand the joys and sorrows come,  
And still his care provides;

Where helpless children lie  
At peace upon the loving mother's breast;  
Her ears are ever open to her cry,  
And by her toll they rest;

Where truth is daily food,  
And thankful faith finds voice in daily prayer,  
And daily trial proves the promise good,  
Since God is ever there.

—*Isaac O. Rankin.*

Unfailing courtesy, kindness, tenderness and consideration for others are some of the greatest ornaments to the character of the child of God. The world can understand these things, if it cannot understand doctrine. There is no religion in rudeness, roughness, bluntness and incivility. The perfection of practical Christianity consists in attending to the little duties of holiness as well as to the great.—*J. C. Ryle.*

Father, Thy love is joy of home, pattern of parenthood, our inspiration in all patience and self-giving, strength for all our days. Teach us to dwell together in a love like Thine. Sustain us while we seek to make provision for the children Thou hast given. Prosper our undertakings, enrich our lives with neighborly affections and hospitable hours, forgive our household sins, our individual neglects and failures. Let the day's work be carried on in faith and gladness, our evening communion be full of happiness, our quiet hours bring rest. When we part, go with us in our several ways and bring us together again in peace at Thy good time. Let the memory of our dead be precious and our hearts rest in the assurance that they all live to Thee. Amen.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 20, Sunday. *Enduring to the End.*—

Mark 13: 9-13.

Trial, but trial in God's companionship! They were not to think that witness depended upon themselves alone. God's spirit would bear his witness through their words. Because with most of us these trials of persecution are outside the field of experience, we must be more careful to cultivate the qualities which persecution calls forth—fidelity, joy in witness-bearing, humility and directness of faith. This strong type of character can only be developed in action, it never comes with passivity.

March 21. *False Signs and Wonders.*—Mark 13: 14-23.

The abomination of desolation was the Roman power. The horizon of these words is that of the siege of Jerusalem. Just before the Roman armies shut in the city all the Christians obeyed this command and fled away in haste. It was a time of false teachers and false signs, nor are these lacking now. Do not project this passage into the futures, it is already history. The reference is to the book of Daniel [9: 27; 11: 31; 12: 11], the quotation is summary rather than exact. History has nothing more horrible to show than the sufferings of this Jerusalem siege as recorded by Josephus.

March 22. *The Parable of the Fig Tree.*—Mark 13: 24-32.

The thought next goes on into and past that absence of the Lord to which so many parables bear witness. The language is figurative—using well-known imagery. The lights of the visible sky are symbols of earth's governments. Changes and overturnings, wars, revolutions, shiftings of authority were coming. Through it all the church was called upon for witness to the whole world. There are no exact chronological data here—Christ himself did not know how long the history of his church must be—but there is warning and a call. As the signs of spring are visible to all—so change and commotion must ever warn us that Christ is coming.

March 23. *Watch.*—Mark 13: 33-37.

The attitude of watchful expectation is the normal attitude of the Christian. It is not, however, isolation. We cannot shut ourselves from the world—our scene of watching is the social life in which God himself has put us. And our watchfulness can never be a negative quality. It includes observation of the signs of the times, witness bearing for Christ until all shall know of him and steady application of the law of love to all affairs of life. Each in his place is to do his own work until the absent Lord declares himself.

March 24. *Mary's Anointing.*—Mark 14: 1-11.

Compare these two—Mary whose sympathetic faith and love made Christ's imminent death imaginatively real, and Judas who was planning his betrayal. This costly alabaster bottle of nard may have been Mary's chief worldly possession—an heirloom, a gift or purchase of old days before she had known Jesus. It was no mere coincidence that she used it just before his death; she believed that he meant what he said. A little of love's wisdom comes nearer to Christ's meaning than much cold study.

March 25. *The Passover.*—Mark 15: 12-21.

Judas was plotting the betrayal, and the arrest must not yet be permitted, therefore the house is not named, but a sign is given to the two who go to prepare the passover. It is quite probable that the man with the pitcher led them to a familiar house. Note the contrast between the plottings and perturbations of the priests and the dignified calm of Jesus.

March 26. *The Lord's Supper.*—Mark 14: 22-31.

The passover and the Lord's Supper here came together and the latter took the place of the former. This first sacrament was by anticipation—Christ's body was not yet broken, nor his blood poured out. Note that all were to partake of the cup—yet Rome refuses it to the laity! In the Sacrament we remember not only that Christ died, but that he chose to die.

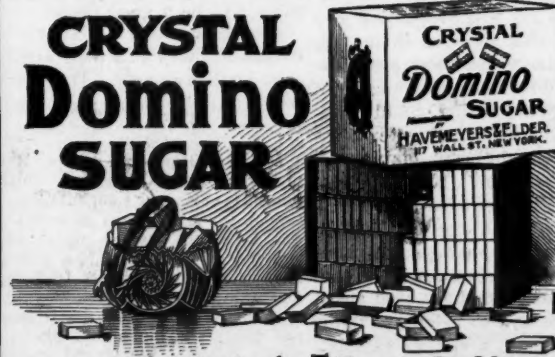
## Maine Figures

The statistics for the new year were sent to the national secretary Feb. 22. There are no marked changes from the previous year. Three churches have been added, Forest Avenue, Bangor, South Bristol and Portage; and two have been dropped by action of York Conference, Pavilion, Biddeford, and South Sanford. This leaves a gain of one and the number of churches 257, besides the New Hampshire churches affiliated with Maine conferences. This latter number has been reduced from five to four, as Berlin Mills church has transferred its membership to New Hampshire conferences.

Of these 257 churches, 193 are regularly supplied by pastoral service, besides several churches temporarily without a pastor. The membership is 21,079, a loss of 148 from the previous year, but fully accounted for by the names dropped by two churches. The additions are 545 on confession and 378 by letter. The Sunday school membership, 21,760, is an advance of 527 over the previous year with a smaller advance in average attendance.

The young people's societies, largely of the Christian Endeavor character, are 144, with a membership of 6,668, showing a loss of two societies, but a gain of 140 members. The benevolent contributions are \$45,503, a loss of \$5,000 from the previous year. Of this loss \$3,000 falls upon that column of uncertainty, "Other objects," and about \$1,000 upon church building, while the balance is evenly distributed among the remaining objects. Home expenses are \$263,623, a reduction of about \$40,000 from the unusual figures of a year ago, but above the average of recent years. E. M. C.

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## The Conversation Corner

### Cornerers at Home

**H**OME EDITOR: "March 19 is to be *Household Number*; should not the Corner fall into line?" Sure—the Corner is always at home! That is its place—with the children living



and playing and studying in the childhood home, before they get off to college or into business; then with the Old Folks who return from the workaday world to enjoy again the happiest place on the big round earth.

### FAMOUS BIRTHDAYS

The most remarkable "At Homes" of the season were those held on the last day of February as birthday parties for children who never had a birthday before. You know what that means—it was referred to in the Corner on "February Days" (Feb. 13). I did not expect then to mention again the 1896 leap-year girl. But I have received an invitation to her party in a Western city—I will not name it, but it is between the Hudson and the Mississippi, the Lakes and the Gulf, and has the name of an ex-President—accompanied by her photograph, from which I see that we had her picture in the Corner once before (in 1900). So I think I will insert both now to show you how much a child can grow before she has her first birthday! At the left of the group she looks as though she might be four years old; the graceful girl in the chair must be nearly eight—and yet this leap-year day was her very first chance to have a birthday party or get birthday presents.

But who is that other little girl? What has she to do with famous birthdays? That is an interesting part of the subject. I had supposed—had not you?—that leap-year people were very rare, perhaps only one in millions having a birthday once in four years, and a far less proportion going eight years, like Frances P. in the western city, without one. For, previous to 1896, only a child born away back in 1796, a hundred years before, could have had the eight-year experience; after this, the phenomenon cannot occur again until 2096, two hundred years. But a neighbor of mine, who is very fond of figures, says he has studied it all over by the doctrine of averages and percentages and lots of other ages, and found that of the children who were born Feb. 29, 1896, 2,000 ought to be alive now to celebrate their first (eighth) birthday, a similar calculation applying, I suppose, to the leap-year days preceding that.

At first I did not believe it, but the newspapers have pictures this week of several such, and now I hear, by accident, of two other notable leap-year

children. Their fathers were classmates and intimate friends in A— College. The son of one was born in a city in the far West—I will not tell its name, but it is right under the shadow of the Rockies, and the seat of a famous college whose poetic "yell" is "Pike's Peak or bust"! —Feb. 29, 1892. The daughter of the other was born at a well-known mission station in India, Feb. 29, 1892. Of course these two children at the antipodes of the earth have just had their second birthday. On hearing the names I remembered that the Occidental gentleman was a contributor to our query column, and the Oriental girl a really and truly Cornerer, whose picture on the Pacific steamer, with four kitties and a doll, was shown you Dec. 29, 1898. Here goes a "stifkit" to that Rocky Mountain boy, and kind greeting to dear little Ruth in the Bombay Presidency!

### FAMOUS BIRTHDAY PRIZE

A "shut-in" lady sends additional



"February days," which suggests the offering of a prize to the boy or girl who shall send me before April 9, the best list of six April anniversaries, either of great men or great events. I presume the prize will be a good book!

And now, after all above is in type, comes Frances P.'s own account of her first birthday party. D. F. says he will print it in place of some of the Old Folks' letters!

Dear Mr. Martin: I will now tell you what my birthday party was like. Thirty-one boys and girls came and I am sure they had a good time. I had so many presents that I can scarcely count them, a watch and necklace and furs and pictures and a writing-desk and silver spoons and things from my grandpas and aunts in the East. My little friends brought me books, cups and saucers, paper and candy and blossoming plants, and many pretty things. We played games, such as spin the platter, drop the handkerchief, going to Jerusalem and a peanut hunt. Then we had supper. A red ribbon ran to each child's place, on the end of which was a large red and white carnation. The birthday cake had many red cherries in it, eight candles on it, and only one lighted. The children each car-

ried home a little souvenir in fancy red paper, and a picture like the one I sent you. Your loving little girl.

We do not envy her all her presents [I saw the letter, and Mr. Martin did not put them all in.—D. F.], but I think we would prefer to have our candles lighted every year! I wonder if we shall ever hear about the second-birthday party of the Corner girl in the "far East."

### For the Old Folks

#### ANSWERS TO QUESTIONS

Jan. 16, Mrs. A.: Your poem is found in a little book compiled by Hannah More, various editions of which were published in this country sixty and seventy years ago, entitled: "The Book of Private Devotions; a series of Prayers and Meditations . . . chiefly from the Writings of Hannah More." The piece called for was, "The Song of a Child on Hearing the Wind Blow," and this note is added: "The leading idea of the following lines were really entertained by a young lady when a child." No author being given, as in other selections, it is inferred that she was the author. "The leading idea"—a sweet one—will be seen from these extracts:

I love to listen when winds blow high,  
And hear the music of the sky,  
Because, I think, 'tis the angels' song,  
That sounds as the fleet wind sweeps along,  
Swift as they ride on the cars of cloud,  
Hark how they sing to their fellows aloud!

Now with awe their voices are still,  
Now there's a sound so sweet and shrill,  
It must be an infant such as I,  
But lately a tenant of the sky,  
Trying the powers of his little voice,  
While the rest all listen—now, now they rejoice.

I wish that his mother who weeps for him  
Could hear the sound of his joyful hymn,  
And see how happy her child is there  
In those blue regions, so soft and fair;  
I'm sure she'd never weep again,  
If she could hear that heavenly strain.

Hannah More was a remarkable woman in England a hundred years ago and her prolific pen a most useful one. If all her other books are forgotten, her name and usefulness will be perpetuated in "The Shepherd of Salisbury Plain," which all the Old Folks remember, even if it be an unknown title to the young folks. A lady writes from Florida that she



"bought a new one ("Private Devotions") at the Congregational Book-store," but adds that it was "thirty-three years ago"—so you need not consult Mr. Berry!

Mr. Martin

## The Literature of the Day

### BOOKS RELATING TO THE HOME

**Food and Cookery for the Sick and Convalescent**, by Fannie Merritt Farmer. pp. 289. Little, Brown & Co. \$1.50 net.

Just the book to have in the house when the dear invalid is hard to please and when proper nourishment is an important feature in the recovery. The receipts are individual ones and do not involve a great amount of trouble or expense. There are valuable chapters on suitable foods for different diseases and the illustrations suggest novel ways of serving it. The book would be useful also for everyday use in a small family.

**The Home: Its Work and Influence**, by Charlotte Perkins Gilman. pp. 347. McClure, Phillips & Co. \$1.50 net.

"A book to be reckoned with," was the reluctant admission of one of Mrs. Gilman's most able as well as most virulent critics, when *Women and Economics* made its first appearance. The present volume holds the same intensity of purpose, the same keen and at times what will be counted merciless dissection of some cherished ideals and convictions, the same coruscating humor that is the author's inheritance as a Beecher. But it is safe to say that no more stimulating arraignment has ever before taken shape and that the argument of the book is noble and, on the whole, convincing. How we are to reach the new ideal is another matter, but this is a transition time in which all women who think know that their part must be often that of bridge for the generation that will enter the promised land. It is not a destroyer of the home that speaks; it is a reconstructor and purifier, passionately in earnest, and men no less than women will find here a searchlight illuminating many a problem.

**Bacteria, Yeasts, and Molds in the Home**, by Prof. H. W. Conn, Ph. D. pp. 293. Ginn & Co. \$1.00.

A scientist here tells, in simple, untechnical language, what every housekeeper ought to know about certain minute but powerful agencies in the household. He takes up such practical subjects as the Milk Supply, Garbage, the Ice Chest, the Preservation of Fruit, and towards the end discusses general sanitary conditions, with necessary precautions in sickness and health. The hygienic condition of our homes and schoolrooms is far from the ideal realized in hospitals and we need such wise, plain, well-balanced statements—never sensational or scary—of scientific facts.

### BIOGRAPHY

**A Memorial of Horace Tracy Pitkin**, by Robert E. Speer. pp. 310. Fleming H. Revell Co. \$1.00 net.

That ardent, radiant spirit whose earthly existence came to so terrible an end in connection with the Boxer massacres at Paoingfu, is embalmed in this sympathetic memorial by one who resembles him at many points. The story of Mr. Pitkin's early life in Philadelphia and New Hartford, Ct., of his education at Phillips Academy, Yale College, Union Seminary, of his work among Western colleges in behalf of the Student Volunteer movement, of his appointment by the American Board and of his four years' earnest, fruitful missionary work in China, is told largely in his own letters. The Christian life of the man is all of a piece, as straightforward and intense when at Yale he stood out against drinking and theater going, as when he pursued his sorrowful way, conscious evidently, of the probable outcome of Boxer deceit and animosity. The book will find a place in many public and private missionary libraries.

**Francis of Assisi**, by Anna M. Stoddart. pp. 247. E. P. Dutton & Co. \$1.00 net.

The historical chapters which preface this biography are devoted to a survey of theories of poverty and holiness and to a brief sketch of the history of the papacy. After the biography follows a chapter on St. Francis in art. The author is entirely Protestant in her views, and shows how the simplicity of the early plan of Francis was overruled in the interest of church control. Her enthusiasm has put a force behind her study and research which carries the reader along.

**Elijah Kellogg**, edited by Wilmot Brookings Mitchell. pp. 424. Lee & Shepard. \$1.20 net.

The story of Kellogg's life will appeal to a wide circle of friends and admirers and will help to keep alive the knowledge of one of the most remarkable sons of New England. Spartacus to the Gladiators still lives on the stage of boyhood declamation and the stories Kellogg wrote for boys, with their salt sea atmosphere and stirring life, are still popular. What he was to the older boys of Bowdoin College and to the sailors in Boston this biography shows. Professor Mitchell has selected, solicited and put the materials together and himself contributed two of the most interesting chapters. It is a good record of an interesting and helpful life. To the biography are appended selections from Kellogg's literary work. Portraits and other illustrations add to the interest.

**Donatello**, by Lord Balcarras. pp. 211. Chas. Scribner's Sons. \$2.00 net.

The biographical element in this interesting study of one of the most important Tuscan sculptors is slight. Lord Balcarras gives us admirable photographs of the statues and reliefs and describes them in the text with critical and appreciative interest. He gives the reader a more comprehensive picture of life and activity than the materials in our possession allowed us to expect.

### EDUCATION

**The First Three Books of Homer's Iliad**, with Introduction, Commentary and Vocabulary by Thos. D. Seymour. pp. 138. Ginn & Co. \$1.25.

The illustrative material with which Professor Seymour sets out the text of the first three books of the Iliad is of an astonishing richness. The introductions deal with history, style, syntax and other grammatical material. The annotation is full and the vocabulary covers the text. In addition, the student is provided with maps and pictures drawn from many sources and well reproduced.

**Outlines of Greek History**, by Wm. C. Morey, Ph. D., D. C. L. pp. 378. Am. Book Co.

The author connects this history of Greek life with a general survey of the ancient history of the Orient. It is a history of the people as well as of kings and wars. Intended for use in high schools and college preparatory classes.

**The Modern Age**, by Philip van Ness Myers. pp. 650. Ginn & Co.

A revision and expansion of the author's earlier work, making it a continuation of his history of the Middle Ages, intended for the general reader and as a text-book in schools and colleges.

**Homeric Stories**, by Frederic Alden Hall, Litt. D. pp. 200. Am. Book Co. 40 cents.

Stories from the Iliad and Odyssey, simply told for children's reading or as a supplementary reader for the younger classes in schools, with a map and pictures.

**Robinson der Jungere**, by Joachim Heinrich Campe. Abridged and edited by C. H. Ibershoff. pp. 201. D. C. Heath & Co.

A German variant of De Foe's story, edited with notes and vocabulary for the use of beginners in German reading.

**Lessons in the Study of Habits**, by Walter L. Sheldon. pp. 270. W. M. Welsh Co., Chicago.

Thirty-two lessons intended for suggestion as to methods of ethical teaching or for use as a text-book. Mr. Sheldon has not only given much thought to this work, but has made experimental use of his material, and the result has much value from both the theoretical and the practical standpoint. The author's desire to make the book available for public school use leaves it incomplete as a manual for the pedagogical work of the church, but its suggestions as to material and method should not be overlooked by progressive teachers of religion.

### FICTION

**The Adventurer in Spain**, by S. R. Crockett. pp. 338. F. A. Stokes Co. \$1.50.

A fit title. The adventurer so describes hill and valley and plain, historic impressions, tumbling-down houses of ancient villages, quaint people, difficulties of travel and pleasures of a traveler inured to such difficulties

that his readers share his experiences. Withal here is a study of Spain as it is today in out-of-the-way places—somewhat too many blood-thirsty deeds, but comedy as well as tragedy, love-making, passion of child life, simplicity and mystery of a Catholic land and nation and a beautiful ending to the wanderings.

**Tillie A Mennonite Maid**, by Helen Reimensnyder Martin. pp. 336. Century Co. \$1.50.

Tillie is the daughter of a narrow-minded and close-fisted Pennsylvania German, who loves his parental authority almost as much as he loves money. The influence of a teacher from the outside world awakens Tillie's higher nature and plants in her the ambition of self-development. Her hardships, contests with her father and trials with lovers make an interesting story, full of strange pictures of uncouth religious sects, drawn with power and humor. Tillie's is a deep and strong nature. She "feels to be plain," joins, that is, the most rigid of the Mennonite sects; and yet broadens her outlook constantly in her struggle. The sure reaction from narrow literalism is drawn with great power in these pages.

**The Fat of the Land**, by John Williams Streeter. pp. 406. Macmillan Co. \$1.50 net.

Any one who has \$60,000 or more to invest in purchasing and running a farm will find this book full of concrete and valuable suggestions. Others will enjoy the pleasant autobiographical style and the delightful home atmosphere which permeates the book. But the chapter which describes how the college son of the family and his mate in a scrimmage with some striking miners laid out a dozen big Cornishmen, taxes our credulity too much. It seems to be out of its proper setting, which should be in the middle of a dime novel.

**Hemming the Adventurer**, by Theodore Roberts. pp. 328. L. C. Page & Co. \$1.50.

A good story of the "rattling" variety. The hero is an English army officer who is obliged to resign, owing to the machinations of the villain. His adventures begin with his career as a newspaper correspondent in search of copy. The search carries him into strange corners of the globe and the crisis is reached in the wilds of Brazil. The style is easy and natural. We commend the book to all who prefer a lively narrative to a psychological study.

**Merry Hearts**, by Anne Story Allen. pp. 227. Henry Holt & Co. 75 cents net.

If all self-supporting bachelor girls had such a pleasant time as the two girls in this story, marriage might become even more unpopular. Life was a merry round for this artist and journalist, but it did not prove satisfying, for we learn what eventually broke up the little home and how their happiness took on new forms. They are never dull nor are we as we read.

### MISCELLANEOUS

**Tangledom**, by Charles Rollin Ballard ("Nil-lor"). pp. 140. De Wolfe, Fiske & Co., Boston. 75 cents.

The author, a frequent contributor to *Tangles in The Congregationalist*, offers a choice collection of the odd word puzzles that have been suggested to his fun-loving mind by long contact with humanity as teacher and librarian. About 200 ingenious charades, enigmas, problems, riddles and transformations are presented. The reader is left to discover the answers for himself, but is aided by an appendix containing a novel and quite Nil-lor-like system of clues.

**Why Love Grows Cold**, by Ellen Burns Sherman. pp. 253. A. Wessels Co. \$1.00 net.

Essays of uneven value on literature and life, which are not as startling as the title would suggest. Some of the articles on literature are original and cleverly put, but such as *What's in an Eye*, *Between the Lines*, and the initial essay are rather sentimental.

**Mosaic Essays: Success, Friendship, Nature, Happiness**. Paul Elder & Co., San Francisco. Each 50 cents.

Quotations from many authors and various languages and bearing upon the above themes have been daintily printed, inclosed in decorated covers and envelopes and are offered as appropriate Easter gifts.



## Kansas

Consulting State Editors: Rev. W. L. Sutherland, Great Bend; Rev. H. E. Thayer, Wichita

### The Laymanate

In a home missionary experience meeting several had spoken of their various pastorates when a man modestly referred to his "laymanates." He had lived in three Kansas communities. In each his relationship to the church was vital, and deserved some distinctive term. Perhaps the word of his coining is as good as any.

It suggests careful, shrewd, continuous, persistent planning and working for the extension of the kingdom through the upbuilding of Congregational churches. It suggests participation and leadership in the erection of houses of worship, superintendency of Sunday schools, raising of funds, the care of the pulpit and prayer meeting, shepherding the flock and conserving all the interests of the church while it is pastorless, responsibility and service of various kinds and in many directions.

In many churches, despite short pastorates, strength and usefulness have come through the laymanate of some resourceful, consecrated man or woman who through the years devotes time, money, thought and prayer to Christian service. In others, largely as the result of the wise counsel and prudent work of some one person, longer pastorates obtain. And in these he takes the initiative in aggressive movements and carries the heavy end in time of defeat and disappointment.

All honor to the Kansas Congregational Laymanate! How much we owe to that large class of which these are but a few typical examples:

Mr. D. B. Walcott, whose laymanate covers the entire history of Garfield, insuring the organization of our church in that place to which the lamented president gave, with his name, a fine bell. The region having been largely depopulated by drought, to this layman we owe its resurrection, its continuance through years of recovery in the pastorate and its enlarged usefulness in years of more recent prosperity.

Hon. R. R. Hays of Osborn, whose fidelity to the work of his own church has not prevented large fellowship with churches in all that region, through messages of wise counsel and good cheer.

Mrs. E. H. Bowen of Manhattan, whose intense interest in missions has kept our women throughout the state stirred up along those lines, and often put our men to shame, and who has otherwise added greatly to the efficiency of that historic church.

Mrs. Roxanna Beecher Preuzner, of national reputation as writer and speaker upon primary Sunday school methods, and who maintains in the Lawrence church a model primary department.

Hon. J. D. Haskell of Lawrence, the architect of many institutional buildings, as well as of many churches, who as director of the State Home Missionary Society for many years served the churches most efficiently; and who now, with characteristic energy, is pushing the movement for ministerial aid. He has been a trusted leader.

Ex-Governors W. D. Finney and E. N. Morrill in their Sunday school work at Neosho Falls and Hiawatha. During his long public career, Governor Morrill seldom missed a Sunday with his school, and his superintendency is well on toward a third of a century—as is also Judge A. W. Benson's leadership of his Bible class—a feature of the Ottawa church.

Edwin Tucker, ideal Sunday school superintendent, citizen and churchman, prominent in all educational and missionary work, director of the Home Missionary Society and moderator of the General Association.

Mr. J. C. Mayos, the modest originator of the term, has exchanged his laymanate for a

pastorate, becoming co-pastor with Rev. Lydia S. Brock, whom he recently married.

W. L. S.

### A Half-Century's Record

Kansas Congregationalists eagerly anticipate the meeting of the State Association in Lawrence, June 15-20. Congregationalism has put fifty years behind it in this state and calls its sons and daughters together to meet with the first Congregational church organized in Kansas, Plymouth of Lawrence. The program committee is hard at work. In the feast of good things history and prophecy will have large place; and abundant chance will be given representatives from other states to express congratulations.

A prominent character in the celebration will be Dr. Richard Cordley, rich in years and experience and fresh in thought and spirit. His pastorate of Plymouth Church began in 1857 when he, as member of the Andover Band, came to Kansas. He was three years in Flint, Mich., and six years in Emporia, but Plymouth Church claims him as pastor since 1857, calling his nine years' absence his vacation. He saw the last of the Border War; escaped the violence of Quantrel's Band who came particularly to secure him, but in whose raid thirteen members of Plymouth Church were killed. Other members of the Andover Band used to say, "Richard, you must be careful, for you are not so strong as the rest of us." Dr. Cordley has seen them all go to their reward, while he remains to minister to his church. May he long be spared to put his fresh life into our second fifty years!

#### INTERNAL DEVELOPMENT

The movement in Kansas Congregationalism for the past few years has been more in the line of internal development than organization of new work. Evidence of greater permanency are manifest. New houses of worship have been building and old property has been put in better repair. Osborne and Hutchinson built last year; Topeka Central, Overbrook and Douglass made extensive repairs. In February and March McPherson, Downs and Kirwin have had dedicatory services; Manhattan and Smith Center are constructing new houses, while others are waiting the proper season to build.

The fellowship has deepened of late in richness of endeavor and the ministers realize our permanent opportunity. A sense of strength is manifest in the closing of the fourth year of self-support in home missions, with increasing receipts, report of larger work and expectation of no debt.

#### MINISTERING TO A PROCESSION

Certain commercial movements demand increased service from our churches. Eastern Kansas families have gone to western Kansas and their places are taken by strong people from Illinois and Iowa. The western half is settled on a basis of permanency, but the changes require that much work must be done again if churches are to hold communities. The large settlements of Russians in our central west put new responsibilities upon us. Already Congregationalists have organized a church among this people.

Coal-gas and oil are making great changes in the southeast. Quiet towns have become busy cities, to call louder for redemption.

#### A CALL FOR LEADERS

The home missionary needs never change. Men and money are always in demand, but the need of men and especially of *man* is first and the greater. A state that measures its wheat crop by the hundred million bushels

Continued on page 419.

## Connecticut

### From Willimantic to Ithaca

Rev. Edward A. George leaves Willimantic after seven years of faithful service. He came to a well-organized church and has given it the hearty and enthusiastic leadership needed to develop its efficiency. He has made his ministry center in the pulpit. Always an effective speaker, he has given his people a broadening, illuminating and stimulating message, and to his brethren in the ministry, with their people, many a word of fellowship and cheer. Two years ago a Young People's Association was



REV. EDWARD A. GEORGE

formed, upon lines suggested by Mr. George. It replaced the somewhat feeble and perfunctory efforts of the Christian Endeavor Society, and has awakened new interest. It has maintained an informal Pleasant Sunday Evening Service and two varied and successful lecture courses. When the church observed its seventy-fifth anniversary a year ago the pastor made a determined and successful effort to get the debt of \$4,000 cancelled.

Mr. George is an ardent golf player and a lover of all out-door life. This has helped him to gain the sympathy of young men, and to bring into church membership some of the most earnest-spirited. As a preacher and practiser of wholesome Christianity and sturdy manliness he is well fitted for an important church in a university town. F. H. M.

### Dr. Anderson's Resignation

Dr. Joseph Anderson, in reading his resignation Feb. 14, to take effect a year later, at the conclusion of a forty years' pastorate, said: "It is unusual to give notice of a resignation so long beforehand, but I feel that a pastorate of so many years' duration ought not to be terminated abruptly, and that full opportunity should be given to the church and society for such readjustments as may be involved in this change."

Dr. Anderson, like many of our great preachers, is of Scottish birth, coming to New York when six years old. He was educated at the College of the City of New York and Union Seminary. His entire ministry has been in this state, having been ordained pastor at Stamford in 1858, going thence to First Church, Norwalk, in 1861, and coming to Waterbury four years later. It is significant that this pastorate of forty years has been without installation. Dr. Anderson has not only been pastor of the First Church and member of the Yale Corporation, but one of Waterbury's best and most active citizens. His literary and historical work has been extensive, including a history of Waterbury. Not only his own church and congregation, but the city regrets his resignation.

The only pastors in active service in the state whose pastorates began earlier than Dr. Anderson's are: Dr. Enoch F. Burr of Lyme, 1850; Dr. E. P. Parker, Hartford, 1860; Rev. S. P. Marvin, Woodbridge, 1865; Rev. J. H. Twichell, Hartford, 1865; Rev. S. H. Fellows, Wauregan, 1869.

A significant paragraph in Dr. Anderson's resignation is this:

In Waterbury, as elsewhere, a new era has been entered upon, in which it is going to be more difficult than ever for the churches to hold their own and prosper. New methods are called for, and with you the new methods will require a new man. If I should try to adopt them, and to transform myself into what is known as a "hustler," I am sure I should sadly fail. It is hard to believe that in a city like this the number that can be reckoned upon to support the Protestant churches is so small that these churches must largely compete for their patronage or for the privilege of edifying them. Such however, appears to be the fact, and since I have

neither skill nor taste for competing, I feel that I must turn the work over to some one who believes it is worth while.

T. C. R.

### A Happy Thirteen-Year Pastorate

Seldom is a man's departure attended with such general regret as that which marks the resignation of Rev. Edward Grier Fullerton, Ph. D., from the pastorate of Park Street Church, Bridgeport. Not only the church but the entire community feels keenly the loss of this effective and suggestive preacher, brilliant lecturer, genial and witty after-dinner speaker, leader in literary circles and citizen and neighbor "without fear and without reproach." Born of sturdy Scotch-Irish ancestry, the scion of distinguished Presbyterian clergymen—among them his father, who was a missionary in Agra, India—Dr. Fullerton graduated from the University of Pennsylvania and from Princeton Seminary; and after two years of service in Worcester, Mass., took up the work in his present field. A large and happy success has been his from the beginning. During the thirteen years of his pastorate, there have been 404 accessions to the church, and the edifice has been twice remodeled and enlarged. The last changes, including the building of a new organ, have just been completed at a cost of about \$30,000. As a speaker he has been in constant demand throughout the state. His broad culture, originality of expression and unfailing humor have attracted to him men of all ages and conditions; while his social and civic interests have extended his influence far beyond the boundaries of his parish. He leaves in April to become pastor of the First Presbyterian Church, Wilkesbarre, Pa.

H. H. T.

### Elihu Burritt Memorial

New Britain has never been insensible of the worth and reputation of her distinguished son, Elihu Burritt. But no adequate monument to his memory has ever been raised, there or elsewhere. He died twenty-five years ago; and although a local school, a mission and a street bear his name, it has long been felt that some other memorial was suitable for such a man and such services. It is therefore gratifying to his numerous admirers that he now seems to be coming to fuller appreciation and recognition in his own city, whose love and honor were always dearer to him than any other praise the world could give. His fame rests upon other foundations than granite or bronze, but New Britain will be glad to honor him and herself by even such a memorial, and his fellow-laborers the world over will rejoice with her.

The movement has been quietly gathering force for some time. Suggestions from members of the International Peace Congress, in connection with which Mr. Burritt did some of his most illustrious work, found ready welcome with some of New Britain's public-spirited citizens. The congress meeting next fall in Boston will bring to us some of the most distinguished apostles of universal peace in the world, some of whom have signified their interest, and their desire to participate in the erection of a suitable memorial.

Considerable local interest is already manifest and on the evening of Feb. 23 a public mass meeting was called by a representative committee of prominent citizens at the Russwin Lyceum, to hear addresses and discuss plans. Mr. Edwin D. Mead of Boston gave a masterly review of Burritt's relations to the peace movement, his original work for cheap ocean postage and his other humanitarian work. Several leading citizens followed in stirring addresses which spoke of his work, influence and personality. It was voted to appoint a committee of fifty to take charge of the memorial.

It is good to see a man who is not without honor in his own country, even though he wait a season for it. The modest, unselfish and sweet-spirited Elihu Burritt would be the last man to seek a monument, but that is the more reason why others are eager to do him honor.

H. C. I.

### Statistical Connecticut

Four Italian churches added to the roll and the Hungarian church dropped make the total 329. There has been an average gain of two churches a year for fifteen years, while population has gained more than 200,000.

Naugatuck and Stony Creek rejoiced in dedicating new stone houses of worship and Berlin, Norwich Park and Hartford (Asylum) in new Parish Houses. Debts were paid or largely reduced and improvements of various kinds were made. Parish expenses were \$807,295.

Legacies were \$465,552, which includes \$10,000 to the Missionary Society of Connecticut and \$6,000 to the Fund for Ministers, from Mr. John S. Welles

of Hartford. Contributions were \$337,291, which includes \$110,868 under the head "other." This total is less than last year, though Congregational charities were nearly \$20,000 more.

Additions on confession were 2,074, total 3,354. Losses by death were 1,089, by letter 1,186, by revision of rolls 429, total 2,703. The net gain was 651, while additions on confession exceeded deaths by 985. The total membership Jan. 1, 1904, was 64,515. Seventy-seven churches added on confession 1,478 members in numbers ranging from 10 to 51, an average of 19. Ninety-seven churches with a membership of 9,003 added none on confession and lost 174 by death.

J. S. I.

### Northern New Jersey Conference

This gathering, held March 9, at First Church, East Orange, Rev. A. W. Vernon, pastor, was in some respects extraordinary. Some of the papers, notably that of Supt. W. E. Chancellor of the Bloomfield public schools, were worthy of wide publicity. Mr. Chancellor, an Amherst graduate, would instruct and inspire any Congregational Club in the land. He discussed, under the general head of The Problem of Religious Instruction, the Relation of Church, State, Public Schools and Business with a brilliancy and power which called forth warm discussion. Professor Harper's treatment of The Attitude of the Church to School and College, was as progressive and fearless as might have come without surprise from—let us say a Harvard man, but was of unusual interest as coming from Princeton, stronghold of conservatism! He dealt especially with the Church's method of supplying her ministerial recruits, taking ground against the system of aid to candidates for the ministry.

Of solid worth for Sunday Schools, in its progressive spirit, coupled with the wisdom of an experienced Christian educator, was the address of Prin. David A. Kennedy of Orange, on the question, Is It Necessary to Have a Fossilized Sunday School? This able paper the author has been invited to repeat before Sunday school teachers in Montclair. Rev. Horace Porter sought to show that Religion can be Taught to Children on these grounds: (1) personal childhood experiences as recalled by the average mature Christian; (2) observation, religious statistics and recent psychological investigations; (3) the principles of modern educational science as based on the child's power of discrimination of good and evil; (4) the child's sense of dependence; (5) the power of religion to affect the deeper realm of the feelings or emotions, and last, the evidences of Scripture. These papers were followed by earnest discussions, the large audience remaining to a late hour and entering with interest into the spirit of the occasion.

The Spiritual Life of the Churches was discussed by Rev. J. R. Danforth, on Our Goal, a remarkable spiritual address; by Rev. E. W. Brown on Our Fears, who referred to the commercial spirit and the great decrease in numbers of young men entering the ministry; and by Dr. F. W. Baldwin, who spoke with characteristic power on Our Hopes.

The dinners of the conference are notable for the abandon with which ministers and delegates give themselves to the after dinner flow of wit. The leader is usually Dr. Scudder of Jersey City.

L.

### From Ohio to Colorado

Ohio bids regretful "good-by" to Rev. George W. Belsey, after his thirteen years in this state, seven with Toledo, Plymouth, as he goes March 1, to Telluride, Col. He became pastor at Kane, Pa., in 1888, a few weeks after its organization, and in just a year had its house of worship ready for dedication. In his second year the church acquired a parsonage. In the neighboring town of Ridgway, he found the lady who became Mrs. Belsey, his competent fellow-worker. They spent two years, the best in its brief history, with the church in Dayton, O., and late in 1891 began a five years' pastorate with the Geneva church, during which it added 130 members. Plymouth Church, Toledo, when Mr. Belsey came in 1896, though with a large field, was under an almost hopeless load of debt, and was about ready to throw the key in the well and plant grass on the doorstep. During his pastorate, the church has, with aid from the Building Society, and from local friends, cared entirely for its debt, greatly improved its property, added 213 members, an average of 30 a year, declared its independence of the Home Missionary Society, and taken an assured place as a strong factor in the religious life of its vigorous city, which grows more rapidly than any city of its class east of the Mississippi. Mr. Belsey has taken a leading place in all local evangelistic movements, in Y. M. C. A. work, in city and state C. E. work, in Church Federation and in municipal

reform. He will be greatly missed in city and state work, as well as by the church which he has so largely gathered and created.

J. G. F.

### The Ohio Figures

The Ohio tables started for Boston Feb. 17, a day earlier than last year, with some report from every one of the 253 churches. The number is the same as last year, St. Clair Avenue Church, Columbus, having been transferred to the United Brethren, and a new church, Metamora, entering our list. The total membership, 41,180, is a gain of 1,161, three times as great as last year's.

Seven churches in Pennsylvania—one vigorous new one at South Sharon, now first reported, though organized two years ago—three in Kentucky, two in West Virginia and one each in Indiana and Michigan, belong to the Ohio Association, but are not included in this report.

The Welsh conferences decreased by 28 and 85, Medina Conference lost 101 by revision and Plymouth Rock lost seven. Cleveland Conference gained 421, Central North 330, Puritan 265, Toledo 168, Marietta 73, Miami 69, Grand River 34 and Central Ohio three. Fifteen churches have 500 members or over. Oberlin First leads with 999; Cleveland Euclid Avenue crowds closely with 972; Akron with 960 passes Columbus with 946; Cleveland Pilgrim with 935 overtakes Toledo First, which reports 913; Mansfield has 742; Cleveland Hough Avenue, 718; Oberlin Second, 674; Toledo Washington Street, 617; Medina, 563; Painesville, 541; Cleveland Plymouth, 506; Mansfield Mayflower, 505; Marietta, 500.

The large accessions are, Mansfield Mayflower, 206; Cleveland Hough Avenue, 121; Toledo Washington Street, 90; Cleveland Pilgrim, 84; Akron, 75; Cleveland Euclid Avenue, 62; Marietta Harmar, 56; Elyria, 53. Oberlin First reports 63 removals and Oberlin Second, 142, both chiefly by revision. The three largest churches in resident membership are Cleveland Pilgrim, 870; Cleveland Euclid Avenue, 822; Toledo First, 818. Seven churches report ten members or less; and 130 have 100 members or less.

Cleveland Conference has 10,805 members, 26 per cent. of all; Puritan is next with 5,207; Marietta is smallest with 1,151; though Eastern Ohio, Welsh, has but 940 members in Ohio, with 522 more in Pennsylvania.

Cleveland Pilgrim leads in benevolences, \$12,639, followed by Cleveland Euclid Avenue, \$10,583. Others are: Akron, \$5,458; Columbus First, \$3,884; Toledo First, \$3,673; Marietta, \$3,427; Oberlin First, \$2,945; Medina, \$2,640.

Five churches only, four in Cleveland, exceed \$10,000 for home expenditures; Pilgrim, \$14,718; Hough Avenue, \$13,754; Euclid Avenue \$13,500; Toledo, \$10,839; Trinity, \$10,395. The largest Sunday schools, one-half in Cleveland are: Pilgrim, 1,170; Washington Street, 1,115; Hough Avenue, 585; Medina, 553; Euclid Avenue, 550; Marietta, 500. But one church, Pilgrim, reports over 1,000 families.

Congregational centers with over 1,000 members are: Cleveland, 22 churches, 7,048 members; or "larger Cleveland," 26 churches, 7,573 members; Toledo, seven churches, 2,562 members; Columbus, seven churches, 2,342 members; Oberlin, two churches, 1,673 members; Akron, four churches, 1,402 members; Mansfield, two churches, 1,247 members; Cincinnati, eight churches, 1,162 members; a gain of 686 in five cities, and a loss of 135 in two.

J. G. F.

### Evangelism in Nebraska

In place of a spring convocation of Congregational churches, the State Advisory Board planned two evangelistic conventions, one in Crete, March 3, 4, the other in Norfolk, March 29, 30. Preceding the Norfolk meeting Evangelist Milford H. Lyon held a series of meetings, going from the Crete convention.

The need, benefit and power of a revival which avoids the sensational and emphasizes the cardinal doctrines of religion were brought out, and such a revival was advocated for four reasons: because of (1) the great change in the times, in population, in observance of the Lord's Day; (2) loss of grip upon the churches of the doctrines of the sin of man, the Saviourhood of Jesus and the authority of God; (3) the danger of religious automatism a habit without meaning, form without soul; (4) the non-churchgoing class in every community who will not be reached except by such services.

It was suggested that the National Council appoint a committee on evangelism, and that a chair of evangelism be established in our seminaries.

M. A. B.



## Record of the Week

## Calls

BLANCHARD, JOHN L., New Hampton, Io., to First Ch., Sioux City. Accepts.  
 BURNAP, IRVING A., Phillipston, Mass., accepts call to Broad Brook, Ct., to begin early in April.  
 CHEVIS, ERNEST C., to remain another year at Webster, Io. Accepts.  
 DAVIES, G. H., Hillsboro, N. D., adds Kelso to his field.  
 DEAKIN, SAM'L, not called to Red Cloud, Neb.  
 FITT, A. J., Omaha, Neb., to Eagle, for one year. Accepts.  
 FOSTER, JOHN, Lyons, Io., to Lawton, Okl. Accepts, and is at work.  
 GALES, THOS. P., lately of Robinson, Utah, to Alton, Io.  
 GRIFFITH, WM. E., Aitken, Minn., to Monticello. Accepts.  
 HENNESS, P. J., to Lakota, N. D. Accepts.  
 HERTZEL, ARTHUR, Yale Sem., to Falls Village, Ct.  
 JENNINGS, WM. L., Norridgewock, Me., accepts call to Lunenburg, Vt.  
 JONES, A. T., Portland, Me., to Atchison, Kan.  
 LUXFORD, —, Ute, Io., to Magnolia.  
 MEARS, CHAS. L., to remain a fourth year at Snohomish, Wa. Declines, accepting call to Reno, Nev., beginning April 1.  
 OLSEN, SEVERT, Deering and Pioneer Ch., Minot, N. D., supplies also Pilgrim Ch. of Bottineau Co.  
 PARKS, WM. U., Spearfish, S. D., to Belmont, Io. Accepts.  
 POND, WM. C., Bethany Ch., San Francisco, Cal., becomes pastor emeritus, after thirty years' active service.  
 POTTER, REV. MR. (Presb.), to Berthold, N. D. Accepts, and is at work.  
 PRENTIS, JOHN H., to Hillyard, Wn. Accepts.  
 SHARPE, PERRY A., to remain indefinitely at Friend, Neb., with an increase of \$300 in salary.  
 THOMSEN, LUDWIG, Lehi, Utah, to Cambridge, Ill. Accepts.  
 VALLENTYNE, JAS. W., to remain a third year at Marshall, Minn., with \$500 increase in salary. Accepts.  
 WASHBURN, CHAS. H., Maynard, Mass., to Trinity Ch., Neponset.  
 YOUNGER, DAVID G., Rockwell, Io., to Farnhamville; also to Gowrie. Accepts the former and is at work.

## Ordinations and Installations

DICKINSON, MRS. MINNIE J., o. Linwood, Neb., March 2. Sermon, Rev. Edwin Booth, Jr.; other parts, Rev. Messrs. W. S. Hampton, G. A. Munro, H. Bross, John Doane, R. W. Burton.  
 KLOSS, CHAS. L., rec. p. Central Ch., Philadelphia, Pa., March 10. Addresses of welcome and fellowship by Rev. C. A. Adams, Dr. A. H. Bradford, by ministers of five other denominations and by three former pastors of Central Ch.

## Resignations

CAMERON, MALCOLM J., Prairie du Chien, Wis., after three years' service.  
 DOWSE, EDMUND, Sherborn, Mass., in the sixty-seventh year of his pastorate. Church accepts release of salary, but will continue pastoral relation during his life.  
 HAMLIN, CHRISTOPHER R., Plymouth Ch., Lincoln, Neb., to take effect June 12.  
 JONES, GUSTAVUS W., has been requested by unanimous vote of the parish to withdraw his resignation at First Ch., Winchendon, Mass.  
 LARKE, EDMUND, Berthold, N. D.  
 MARTIN, E. M., assistant pastorate of Lewis Ave. Ch., Brooklyn, N. Y.  
 MATTHEWS, ROBT. J., Sterling, Kan., to take effect May 1, after three years' service.  
 MOON, CHAS. J., Long Ridge Ch., Stamford, Ct., after seven years' service. He will engage in city missionary and literary work.  
 PARKS, WM. U., Spearfish, S. D.  
 SPENCE, JOS. M. A., Green Bay, Wis., after six years' service.  
 STIMSON, CYRUS F., not resigned at Stratford, Ct.  
 WATT, RICHARD, Aurelia, Io., to take effect May 1.

## Dismissions

MOON, CHAS. J., Long Ridge Ch., Stamford, Ct. Feb. 23.

## Stated Supplies

BOSWORTH, EDW. I., at Second Ch., Oberlin, O., during the absence of Dr. H. M. Tenney at the Sunday School Convention in Jerusalem.  
 BURGESS, GIDEON A., formerly of Berea, Ky., at Washington St. Ch., Toledo, O., during the absence of Mr. Allen at the Sunday School Convention in Jerusalem.  
 MAURER, OSCAR E., Yale Sem., at Easton, Ct.  
 MEKKER, JACOB E., Oberlin Sem., at Berea, O.  
 MOORE, ALBERT W., Lynn, Mass., at Farmington, Me., until July 1.  
 PANGBURN, LYCURGUS E., New Haven, Ct., at Plymouth.  
 STEIN, F. S., Lincoln, Neb., at York during the absence of Mr. Medlar in attendance upon the Sunday School Convention in Jerusalem.  
 UPSON, HENRY, New Preston, Ct., at Warren.

## Personals

ALVORD, HENRY C., Old South Ch., S. Weymouth, Mass., has gone on a short trip to Nassau. Rev. G. F. Stanton, the only living ex-pastor, is supplying during Mr. Alvord's absence.  
 BOWLEY, NOBLE O., and wife, on their departure from Lunenburg, Vt., for their new field in Wilder were tendered a reception and presented with gifts in silver.  
 BRAITHWAITE, EDW. E., has received the degree of Ph. D. from Harvard University. He has also completed a year's service as acting-pastor at West Somerville, during which the morning congregation has increased by 100, a floating debt of \$700 has been paid and the weekly income has gained about fifty per cent. The church is receiving substantial accessions.  
 BROAD, L. F., and wife, are spending March in work among the churches in Michigan. In a recent letter Mrs. Broad says, "From the sunny South we have been transplanted to northern Michigan where the snow on the streets is five feet deep," and where it is said to have snowed every day since Nov. 10. February Mr. and Mrs. Broad spent in Alabama, Georgia, North Carolina and Kentucky. April will be given to Missouri.  
 BULLOCK, MOTIER A., Vine St. Ch., Lincoln, Neb., has been granted an increase of \$100 in salary.  
 GROUT, LEWIS, W. Brattleboro, Vt., recently observed his eighty-ninth birthday.  
 HARLOW, RUFUS K., has closed work at Holliston, Mass., where he has been supplying, pending the arrival of the pastor-elect, Rev. G. A. Andrews.  
 HAYWARD, CHAS. E., in addition to full work in Putney, Vt., supplies Sunday afternoons in W. Westminster, and acts as general secretary of the Y. M. C. A. in Springfield.  
 JEFFERSON, CHAS. E., Broadway Tabernacle, New York, N. Y., is again in his pulpit, having returned from his Southern trip.  
 KELSEY, FRANCIS D., Central Ch., Toledo, O., has been sent South by his people, to recover from a breakdown in health.  
 LOEHLIN, HENRY E., has closed work at Westford, Vt., and removed to 159 W. Springfield St., Boston.  
 MANN, WILFORD E., Indian Orchard Ch., Springfield, Mass., received from 200 of his parishioners on the first anniversary of his pastorate a generous sum of money.  
 SEIBERT, J. ADDISON, Adams Sq. Ch., Worcester, Mass., at a reception just before his departure for the World's Sunday School Convention in Jerusalem was given \$100 in gold.  
 SHEAR, A. LINCOLN, Calumet, Mich., has been chosen moderator, for the coming year, of the Lake Superior Association of Churches, and has also been made delegate of the association to the next National Council.  
 WHITAKER, JOHN H., who has recently resigned the pastorate of Atlantic Ch., Quincy, Mass., has received from his people a beautifully carved table. At a reception tendered him not long ago the Catholic priest of the village was present, as well as a number of Catholic citizens, and upon a recent Sunday this priest announced from his pulpit, at each service, his regret at the resignation of Mr. Whitaker, because of "his influence in promoting a community spirit which has transcended sects and social classes."

## Churches Organized and Recognized

HOUSTON, TEX., PILGRIM CH., rec. 5 March. Rev. G. B. M. Turner, pastor.  
 PINE GROVE, ORE., 12 Feb., 20 members. Rev.

J. L. Hershner of Hood River in charge.  
 VIRGINIA, S. D., 29 Feb., 16 members.

## Congregational Ministers on Their Way to Jerusalem

In party of 800 which sailed from New York March 8

E. B. Allen, Toledo, O.  
 G. L. Anderson, Somerville, Mass.  
 Wilson Denney, Charles City, Io.  
 G. B. Hatch, Three Oaks, Mich.  
 J. H. Hoffman, North Reading, Mass.  
 W. B. Humphrey, Buffalo, N. Y.  
 D. L. Holbrook, Union City, Mich.  
 Everts Kent, Dunlap, Io.  
 F. F. Lewis, Syracuse, Neb.  
 C. G. Murphy, Oklahoma City, Okl.  
 W. H. Medlar, York, Neb.  
 H. S. Mills, Benzonia, Mich.  
 Wallace Nutting, D. D., Providence, R. I.  
 C. H. Pettibone, Denver, Col.  
 A. L. Riggs, D. D., Santee Agency, Neb.  
 J. D. Stewart, Aurora, Neb.  
 C. K. Stockwell, Angola, Ind.  
 E. H. Smith, Oshkosh, Wis.  
 J. A. Selbert, Worcester, Mass.  
 H. M. Tenney, D. D., Oberlin, O.  
 L. B. Tenney, Nelson, N. H.  
 J. B. Toomay, Carthage, Mo.

## February Receipts of the A. B. C. F. M.

	1903	1904
Donations,	\$47,269.47	\$40,817.46
Legacies,	4,071.23	3,120.09
Total,	\$51,340.70	\$43,937.55
6 mos. 1903	\$27,233.79	\$249,639.85
6 mos. 1904	\$23,570.23	41,359.84
Total,	\$300,804.02	\$290,999.69

Decrease in donations for six months, \$27,593.94; increase in legacies, \$17,789.61; total decrease, \$9,804.33.

## February Receipts of the A. M. A.

	1903	1904
Donations,	\$13,023.70	\$13,175.64
Estates,	4,657.99	5,492.34
Tuition,	6,972.66	7,130.17
Total,	\$24,654.35	\$25,798.15
5 mos. ending Feb. 29, 1903	\$71,272.01	\$67,174.37
5 mos. ending Feb. 29, 1904	29,238.87	36,989.62
Total,	\$124,765.61	\$131,996.48

A decrease in donations of \$4,095.64, and an increase in estates of \$7,750.75 and in tuition of \$3,575.76, making a net increase for the five months ending Feb. 29 of \$7,230.87.

## Spiritual Activity

EAST ARLINGTON, VT., Rev. G. A. Furness. Several young people who started in the Christian way as a result of services held recently have been brought into a pastor's class for instruction and general Christian helpfulness. Bunyan's Pilgrim's Progress is used for study, in connection with the Bible.

IVORYTON, CT., Rev. E. H. Burt. A quiet work of grace has culminated in 15 accessions on March 6. The 13 coming on confession were from the Sunday school.

Continued on page 418.

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### Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, March 21, 10.30 A. M. A paper prepared by Dr. Elijah Horr, just before his death, on The Present State of Congregational Churches, will be read.

### Marriages

The charge for marriage notices is twenty-five cents.

**MACFARLAND-MERRILL**—In Andover, at the Seminary Chapel, March 9, by Rev. Dr. James G. Merrill, president of Fisk University, father of the bride, assisted by Rev. Prof. J. Winthrop Platner, D. D., Rev. Charles S. Macfarland, Ph. D., pastor of the Maplewood Church, Malden, and Mary Perley Merrill of Nashville, Tenn.

### Deaths

**BAILEY**—In S. Killingly, Ct., March 9, the result of a stroke of apoplexy sustained in his pulpit Feb. 21, Rev. Nelson M. Bailey, aged 72 yrs.

**JACKSON**—In Cambridge, Mass., March 4, at the home of her daughter, Mrs. H. Porter Smith, Mrs. Clara Chadbourne (Herry) Jackson, 81 yrs. The burial was at Concord, N. H., her native place.

**JUBB**—In England, March 1, Rev. W. Walker Jubb, for several years pastor of the First Congregational Church, Fall River, Mass.

**NICHOLS**—In Gage, Okl., Feb. 27, Mrs. J. F. Nichols, wife of the Congregational pastor at that place.

**TAYLOR**—In Brookline, Mass., March 10, Elizabeth Pride, widow of Rev. Jeremiah Taylor, D. D.

### REV. O. C. BAILEY

Rev. Orange Claude Bailey died of pneumonia, at his home in Springfield, Mass., on Feb. 11. He was born in Palatine, Ill., Dec. 19, 1831. He was the youngest of eleven children, of whom four brothers, all now in the active ministry, and two sisters, both active in Christian work, survive him, as does also his father, Deacon Baneroff Abbott Bailey of Lincoln Park Church, Chicago, his wife, Rosella M., daughter of Mr. and Mrs. Samuel A. Pratt, of Worcester, Mass., and a foster daughter, Stella Alger. He studied in Wheaton College, Illinois, nearly completing a regular course, but leaving before graduation. He spent some time lecturing on reform and in teaching in Vermont. In 1855 he was ordained to the gospel ministry in Michigan, where he held pastorates at Perry, Chelsea and Dexter. From Michigan he accepted a call to Summer Street Congregational Church, Worcester, Mass., in 1894, where he remained until September last, when he was installed over the Emmanuel Congregational Church, Springfield, Mass. His wife, who was always an efficient helper in the pastoral work, was especially so in this last pastorate. Making their first calls in the new parish the pastor went on one side of the street and his wife on the other, calling wherever it was in order to call, and at the close of the day's work comparing notes. In this way they very soon made the acquaintance of their new field, and won the hearts of the people, as their generous expressions of sympathy with the bereaved wife and daughter, a senior in the high school, abundantly testified. Funeral services were held in Springfield and also in Worcester, attended by nearly forty pastors who had been associates of the deceased. Those who spoke paid high tributes of respect to him for ability, fidelity, loyalty to truth, earnestness and success in the ministry. Following the precepts and example of his father, and now sainted mother, loyalty to the Bible was with him a passion. His study was Bible study, his books were a Bible library. In his last sermon he said, what now seems prophetic, that he would like to have carved on his tombstone an open Bible on which should appear the words, "O, how love I Thy law." Conscious of the near approach of death he asked for his Bible that he might literally and in faith cling to it to the last, which he did, and so passed from earth into the immediate presence of his Father.

### MRS. S. W. EATON

Mrs. Catharine Elizabeth, wife of Rev. Samuel W. Eaton, D. D., died at the home of her son, President Eaton, in Beloit, Wis., Tuesday A. M., Feb. 23.

Mrs. Eaton was born in New York city Nov. 11, 1824. After her marriage, May 20, 1847, she went with her husband to his first pastorate in Lancaster, Wis., which was then in the far West.

Dr. and Mrs. Eaton shared two pastorates notable for length and fruitfulness, one of forty years at Lancaster, Wis., and the other of sixteen years at Roscoe, Ill., the latter just over the state line from their son in Beloit, with whom has been their home since last autumn.

Their fiftieth wedding anniversary was celebrated at Roscoe nearly seven years ago.

These survive Mrs. Eaton: her husband, four years her senior; her brother, Rev. James Demarest, D. D., of Brooklyn, N. Y.; and her four sons, Rev. James D. Eaton, D. D., missionary at Chihuahua, Mexico; Pres. Edward D. Eaton of Beloit College, Samuel L. Eaton, M. D., of Newton Highlands, Mass., and Charles W. Eaton, M. D., of Des Moines, Io.

Services were held Thursday, the 25th, in the beautiful Beloit College chapel, and one Friday in the Lancaster church, built during Dr. Eaton's pastorate. The interment was in the Lancaster Cemetery.

Mrs. Eaton's queenly personality, her "embodiment of universal love," her "gracious expression of genuine goodness," her social charm, her unbounded hospitality, her gift of song, her perennial Christian enthusiasm, made her life notable in its cheering and spiritually uplifting influence. She was for ten years president of the Wisconsin branch of the W. B. M. L.

H. W. C.

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"I have taken Hood's Sarsaparilla as a spring medicine and have found it an excellent blood purifier. It also cures disorders of the stomach." **PAUL D. COOK**, Springfield Center, N. Y.

"Hood's Sarsaparilla is the best medicine in the world for cleansing the blood. We have taken it in the spring for years. One bottle does wonders in putting new life in us when we are all run down." **MRS. FRANK GROVER**, Gray, Me.

"I used to be troubled with boils and carbuncles every spring, but since using a bottle or so of Hood's Sarsaparilla each spring I am relieved of these troubles. The medicine also strengthens my system." **PEARSON L. TEXTER**, Hagersville, Pa.

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## Kansas

(Continued from page 414.)

and corn by a baseline of two hundred millions, and the products of whose soil in 1903 were \$1,250 for every family of five, cannot lack means to support its church enterprises. But there is a serious lack of men. Large church enterprises affording good salaries have waited for men to take them. Pastorless churches have prayed for leaders and been delayed months in finding them. The college was never so full of students, but scarcely three per cent. contemplate the ministry. The burden of the Lord's command is upon us, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

H. E. T.

## Our Readers' Forum

## A Correction

In the last address which, as moderator, I issued to the churches the statement appeared that it was unfortunate that the American Board did not see its way clear to accept an invitation to hold its next meeting in connection with the National Council at Des Moines as the other societies had done. The statement was made on what I regarded as first-hand information. Since then I have learned that no such invitation has been received by the Board. I very much regret my mistake, although I must confess that it is one, which, relying on the same source of information, I should probably make again. It is my duty and my pleasure to make this correction. May I add the hope that the gathering at Des Moines may prove so inspiring and fruitful that the American Board, when the opportunity is offered, will esteem it a privilege to hold its meetings at the same time and place as the National Council and the other societies!

Montclair, N. J. AMORY H. BRADFORD.

## A Short and Easy Solution

I am in receipt, through the post office, of a good deal of "literature" concerning our duty to the Bible Society; some papers urging large and speedy contributions for the relief of that institution, now impaired in its income; others warning us that the society is inefficient and its treasury like a bag with holes. We of the rural parishes are not in a position to adjudicate the dispute; but let me suggest a simple expedient which will accomplish in the best way all that either party is aiming at, and avoid all questions. Let us put our Bible contributions together into a Bible Fund, the bigger the better, to be parceled out among our various missionary societies, home and foreign, that want Bibles for charitable use; with instructions that they are to spend the money in whatever market they can get the best article at the lowest price. If the Bible Society's shop is that place, the Bible Society will get the whole of the money. Otherwise not.

This plan, if generally adopted, would have the great advantage of relieving the Bible Society of the burden of maintaining a college of expensive secretaries to attend to the distributing of its output. The missionaries and missionary societies would attend to that; that is what they are for.

I have not stated all the arguments in favor of this method. Is there any argument against it?

COUNTRY PARSON.

No reading which a man does tells so much on his character as what he does in boyhood under the sympathetic influences of his home.—Professor Winchester.



Invaluable to elderly people, invalids, and all who suffer from difficult breathing. Prevent dryness of the throat and air passages. Avoid imitations. *John A. Brown, M.D.*

## Platform Nuggets from the R. E. A. Meeting

Religious education is simply education at its best.—President Faunce.

The Bible maintains that it is better to be than to know, very much better to be than to have.—Prof. J. E. McFadyen.

Young people are of all God's creatures the most sincere, and they respond most quickly to sincerity.—Prof. R. G. Moulton.

Perhaps the most serious problem before our association is how to reach the common people with its principles.—Prof. George A. Coe.

Our country is filled with unclassified aspirations. The unorganized sentiment in favor of better things is becoming more pronounced.—Pres. C. C. Hall.

The Sunday school of the last generation, however poorly equipped, had this advantage, that it was continually applying truth to life.—President Faunce.

Zeal for God impresses by its genuineness. But organizations which are working at cross purposes need the friendly counsel of large-minded men.—Pres. C. C. Hall.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

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## Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

DATES AHEAD: Ministers' Meeting, The Chelsea, March 21; Manhattan Congregational Club, St. Denis Hotel, March 21; Brooklyn Congregational Club, Fouch Gallery, March 21.

### Who Shall Become Church Members

So distorted have been the newspaper reports of the reception of a prominent wine merchant into Lewis Avenue, that a brief statement of facts should be made. Fifty years ago, this wine dealer's father founded the business, and with his wife united with the Methodist Episcopal Church, of which they remained members in good and regular standing as long as they lived. Inheriting the business, the wine dealer mentioned has stood for pure wines, has made a reputation for honest and upright dealing and during the fifteen years of faithful attendance at Lewis Avenue has been welcomed for his quiet, winsome personality. His wife, a son associated with him in his business, and a daughter, have been members of the church for some time. In response to a general pulpit invitation, he went to the pastor, and unburdened his heart, giving evidence of a beautiful Christian character. When the name came before the committee, there was frank and full discussion, such as Dr. Kent encourages in all matters brought before the committee. On the one side, belief was expressed that to accept a man in such a business, even though he be of unquestioned character and conscientiously engaged in his occupation, would seem to approve the wine business. The prevalent opinion, however, was that the church should accept his statement of faith in Jesus Christ, and declare once for all for the principle embodied in Rom. 14: 10. At the church meeting, the pastor stated frankly his own view in favor of receiving the applicant, and read a statement previously submitted to objecting deacons, embodying their views and relieving them of connivance in the liquor traffic. The applicant's reception (he offered to withdraw his name) was approved by a two-thirds vote of the committee and by a practically unanimous vote of the church. Dr. Kent's Christian and thoroughly Congregational method of dealing with problems that confront his church is commendable.

### Interview with Dr. Parkhurst

This eminent Christian warrior was formerly a Congregationalist, his only previous pastorate having been at Lenox, Mass. I recently enjoyed looking over with him the plans for a new house of worship. In making an exchange of lots and acquiring the property across the street, the Madison Square Presbyterian Church netted a bonus of about \$325,000. This will considerably more than cover the cost of the new edifice. The building will somewhat resemble the old Parthenon, with six Corinthian columns in front. It will have a dome instead of a spire, as the latter could hardly compete with the height of surrounding buildings. The interior will include three organs, two in front and one in the gallery, manipulated by one keyboard, and all modern improvements, even providing for such possible needs as that of a gymnasium, at present supplied by the parish house not far distant. The Doctor views the ministry as on the whole stronger than ever, and considers himself theologically more conservative than when he came to New York twenty-four years ago. He notes a powerful tendency towards formalism, and emphasizes the importance of special effort to invest the services with the spirit of Christ in order to preserve their value. Plain speaking in the pulpit, he believes, is what the people desire.

He has no sympathy with the removal of the down-town church, and, in order to preclude the possibility of any such necessity in his own church, he has succeeded in estab-

lishing an endowment fund of over \$200,000, its income to be used when occasion demands. At present the fund is merely accumulating interest.

His former active participation in the matters of city government incited a question as to his confidence in the present city administration. He believes that Tammany is merely keeping on her good behavior until after the presidential election, though he seriously doubts the possibility of postponing the "raising of the lid" until then. He avers that thousands of men who have capital invested in gambling dens or who wish to frequent these places and voted for Tammany, expecting that they would be opened by Jan. 1, are becoming exceedingly angry at the delay and promise trouble unless there is a change soon. Whatever may be Mayor McClellan's personal inclinations, the Doctor believes the mayor cannot resist the pressure, at least after the presidential election. He insists as strongly as ever that the clergy should be active in any election where a moral principle is at stake.

### Work in the Tenement District

Bethany, a branch of Broadway Tabernacle, with Rev. S. H. Cox as pastor, held a suggestive meeting on a recent Sunday evening. It was the first annual service of the Knights of King Arthur and the Daughters of Ruth, organizations of boys and girls. First the girls, with their hymn, Forward Be Our Watchword, then the boys, with their Onward Christian Soldiers, entered the church in a procession, each organization with its banners; and at the close they sang as a recessional The Son of God Goes Forth to War. The rendering of these standard hymns alone was inspiring. Addresses on The Queenly Daughter, and The Kingly Knight were given, respectively, by the Sunday school superintendent and pastor.

In the conduct of these organizations, emphasis is laid on personal interest in the members; and boys who entered in rags have now risen to responsible positions of trust in banks and mercantile houses. The girls have three-

Continued on page 421.

## THE VALUE OF CHARCOAL

### Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in Nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking highly flavored or distasteful beverages or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



E. H. BEMIS,  
Eye Specialist, originator of the  
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175 Wabash Ave., Chicago

## Both Sides the Brooklyn Bridge

(Continued from page 420.)

fold teaching; in managing organizations such as their own; in suggestions for the care of the home (having as their motto, "Peace in the home"); and in missionary work. The chapel also has a successful day kindergarten and a boys' club. The latter has been for fifteen years under the leadership of one man, who during this time has had 30,000 boys under his tutelage for longer or shorter periods. Some conception of the problem at Bethany is revealed in the statement that its constituency changes one-third every year, and that families on becoming more prosperous move usually to other sections of the city, thus tending to impoverish the church.

### The Brooklyn V. M. C. A.

This work, under the leadership of Mr. A. J. Elliott, is creating a favorable impression. Since Nov. 1, meetings have been held every Sunday afternoon in the Orpheum, with an average attendance of over 1,500. In this time, 425 have expressed their decision to become Christians, of whom 105 already have united with churches. Sixteen Bible classes have 525 members. A new feature has been the conducting of a Bible class in a representative factory of the city at the noon hour, with an average attendance of 75. This has proved so successful that arrangements are completed for similar gatherings in other institutions of industry.

DIXON.

## A Pilgrim Pastorate Closed

The conclusion of the pastorate of Rev. D. M. James at the Church of the Pilgrimage in Plymouth leaves a large place in Pilgrim Conference unfilled. His activity, executive skill and sound judgment made his influence helpful to neighboring pastors and churches. His study has been the gathering place for committees planning conference and association programs. Younger pastors brought their problems to be solved by his ripe experience. As moderator of councils and other ecclesiastical gatherings he had rare tact in saying the right word and in holding all to the best Congregational usage.

While thus generous of his strength to outsiders, he has carried on the work of his own church steadily and systematically. During the five years of his pastorate about seventy members were added to the church, the Sunday school was reorganized and carefully graded, and the amount raised for home expenses and Congregational benevolences was increased. The work among Italians at the northern end of the town, in which he has taken a helpful interest, developed into an Italian Congregational church, which was recognized by a council last fall.

Notable features of his pastorate have been the visit of the International Council in 1901, the Centennial Session of the State Association in 1902, and the presence of Mr. James at the tercentenary celebration of Congregationalism at Gainsborough, Eng., as the official representative of the Church of the Pilgrimage. Pilgrim Conference will miss her "bishop," and Plymouth a broad-minded citizen, earnest pastor and Christian gentleman.

E. M. B.

## The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO  
FRONTIER WORKERS

Miss E. G. King, Providence, R. I.	\$4.00
A Friend, Boston	2.00
Mrs. H. L. Crandall, New London, Ct.	2.00
Miss F. D. Fish, Brooklyn, N. Y.	1.00
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Drake's Palmetto Wine, a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

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—see if  
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## The Congregational Way

By GEO. M. BOYNTON, D. D. Net, 75 cents.

This valuable book aims to do for the present generation of Congregationalists what Dr. Dexter's Congregational Handbook did for those of twenty-five years ago. The prevailing usages of the churches are carefully described and the reasons therefor discriminatingly set forth. It has the indorsement of some of our ablest pastors, editors and administrators, who have given the author valuable aid in its preparation.

**The Pilgrim Press**  
New York BOSTON Chicago



## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, March 27—April 2. Jesus' Work for His Own Country: What I Can Do for Mine. Matt. 4: 23-25; 23: 37.*

We do not often think of Jesus as a patriotic citizen. He has become to so great an extent in our thought, the divine man, the universal Saviour, that we overlook his local relationships. And yet if he were a normal man he must have grown up keenly alive to his racial heritage, patriotic to his finger tips, eager to serve his country. One who could claim descent from Israel's greatest king could hardly help being proud of the fact and of the noble achievements of his fathers. How his enthusiasm must have been kindled by his first glimpse when a boy of twelve, of the royal city! We have little touches now and then like his words, "Salvation is of the Jews," like his response to the Syrophenician woman, "It is not meet to take the children's bread," etc., and like his last instructions to his disciples to begin at Jerusalem in their evangelizing, which reveal how much he cared for that little stretch of land bordering on the Mediterranean, the scene of so many mighty historic event and movements.

He showed his love by thinking about his country, by familiarizing himself with its history, by pondering upon the divine purpose in choosing Israel for its special task in the world. He would not have burst into tears at the sight of Jerusalem in later years had he not thought long and deeply upon his country. Would there were more weeping today over the condition of some of our great cities, over the lawlessness North, South, East and West, over various forms of political and commercial corruption. Too few of us take to heart the Negro problem, or the painful strife between capital and labor.

## FOOD'S WORK

How It Cured Paralysis.

Paralysis comes from weak nerves and bad blood and is often cured nowadays by proper feeding.

"For fifteen years I was an invalid, haven't walked a step for over twelve years, not able to move my feet, or even my toes."

"But recently a wonderful thing has happened, for I had never expected to have the use of my limbs again; a four months' diet of Grape-Nuts Food for breakfast and supper, made the change and now, just think of it, I can move my toes freely on my left foot and a little on the right foot, and can let the foot-piece on my chair down and swing my feet vigorously, which I think is a wonderful improvement for the time I have used the food."

"And that is not all! My blood and my stomach are so much better I am confident my trouble came from too much rich food and an overstrain of the nerves, but my nerves are much better, my mind is clearer and I don't forget things like I did. It must be the food for I stopped taking medicine years ago for the paralysis."

"Of course I have the sympathy and prayers of many Christians, but it is wonderful what good pure food will do for one out of health, and why would it not be as good to keep one's health up? I have heard lots of others praise Grape-Nuts, but I for one cannot praise it enough." Name given by Postum Company, Battle Creek, Mich.

Here was a well defined case of paralysis which came from weakened nerves and blood trouble, and which began yielding almost immediately when proper food, Grape-Nuts, was substituted for improper food. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

We want to do something else, it is true, besides weeping, but not to be touched by barbarities and the outcroppings of hatred between class and class, not to shudder when the morning paper brings us some fresh news of an awful crime, is to become callous and un-christlike.

Jesus, however, did not essay the rôle of political reformer. He submitted himself and he counseled submission, to the reigning authorities. He had another task on his hands, to rouse his countrymen from their spiritual pride and lethargy, to put new courage and hope into the despairing and outcast among his people. Few of us are called upon or are suitably equipped to lead crusades in behalf of municipal righteousness or to pacify disturbed relations between section and section or between class and class. But every one of us is called upon to contribute to our country a life clean, fine, strong, purposeful, that shall carry the savor of the gospel wherever it goes, through which Christianity shall make itself felt first of all in home and school, on the playground, in the workshop and then in ever-widening circles through the community in which we live and to the more distant portions of our land.

What this country needs in Massachusetts, in Montana, in Oklahoma, is a far larger number of thoroughly Christian men and women. They will be bulwarks against oppression and wrong. They will find ways of purifying foul places, they will carry light and cheer into sin-stricken corners. Jesus did more for his country by living the kind of life he lived than he could have done through a political career.

Christ loved his country, but not to the exclusion of other peoples. The truest love and service is accompanied with a willingness to admit national shortcomings and to see good in other peoples. Why do we love the United States today, for instance? Not because we are perfect and other countries lamentably imperfect, but because we believe God has a special mission for us as a helper of other peoples and a bearer of blessings to the whole world.

## Christian News from Everywhere

The Dunkards of the Interior have agreed to sell their homes and go in large numbers to new colonies which are to be established in northern Texas.

"Elijah" Dowie had the audacity to return to Australia when he left this country six weeks ago, and he is meeting with a chilly reception based partly on his early Australian record and partly on his recent American experience. Hotels refuse to shelter him, and mobs break up his meetings, the police looking on.

The *Churchman's* wise comment on the embezzlement of church funds by Treasurer Ham of Boston is that "institutions that do not care for their funds soon have none to care for. Institutions that administer them with rigid scrupulousness, even though it be sometimes vexatious, find their reward in the confidence they inspire."

Latest reports from China Inland missionaries on the borders of Tibet indicate a breaking down of the hostility of the people of that country, a willingness to come down to the mission station at Ta-tsen-lu and be taught Christianity. Certain provincial Tibetan governors are friendly with the Christian missionaries.

Pope Piux X. has appointed as auxiliary bishop of the large diocese of New York, a missionary priest, Rev. T. F. Cusack. The appointment upsets all the calculations of the clergy of the diocese and sets aside men far longer in the pastoral service; but there is general satisfaction with the honor paid to the missionary idea for which Father Cusack stands.

## A 50-Cent Box Often Cures.

A Certain, Painless Cure for a Distressing Disease.

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Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary. There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure. We mail a trial



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package free to all who write. That will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure. Then you can get a full sized box from any druggist for 50 cents, and often one box cures. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent. You can go right ahead with your work and be easy and comfortable all the time. It is well worth trying. Just send your name and address to Pyramid Drug Co., 128 Main St., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper. Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home. No knife and its torture. No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

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If you ever buy any books, you cannot afford to be without the new *Pilgrim Press Catalogue*, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the *Congregational Bookstore*, either at Boston or Chicago.

## In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

### A Great Day for Pilgrim Church

This church, now in the twenty-fifth year of its existence, has prospered from the first. For more than two years it was served by the writer, then pastor of the South Church. Subsequent pastors were Rev. Messrs. G. H. Bird, G. E. Colman, Clayton Welles, A. L. Smalley and G. R. Wallace. Dr. F. E. Hopkins, the present successful pastor, was settled between three and four years ago, and during his ministry 319 persons have connected themselves with the church, which now numbers 644, the South Church, which had so much to do with its earliest history, numbering 650. As Warren Avenue reports only 855 members and Union Park but 763, it will be seen that this church is in the first rank in membership. It stands fifth in benevolent contributions, being surpassed by the First, Union Park, New England and South.

Sunday morning, March 6, the church was made glad by the addition of eighty-five new members, seventy-two of them on confession, thirty-eight of the number from the Sunday school, and most of these as the result of Decision Day. There have been no extra meetings, nor has the pastor deviated at all from customary methods. The ingathering is the fruit of long-continued faithful labor, much of it by Sunday school teachers.

This church, situated in what is known locally as Englewood, is and long has been one of the most aggressive forces for righteousness in that section. This addition to its numbers means increased power for good. In 1891 nearly fifty united at one time, and at the June communion of 1900 there were forty additions. These were waymarks in the history of the church. Two years ago the mortgage on the house of worship was burned, and since that time the church has felt itself free to undertake more missionary work and to increase its gifts for benevolence. Dr. Hopkins never preaches to an empty house, and evening congregations usually tax the capacity of the house.

### A Presbyterian Campaign

Plans have been made for deepening the interest in all the Presbyterian churches of the city. Special meetings will be held begin-

## THIN DIET

### No Nourishment In It.

It's not easy to keep up when coffee has so ruined the stomach that food won't digest.

A Missouri woman says: "I had been an invalid for two years from stomach trouble caused by coffee, got so bad I couldn't digest food and for quite a while I lived on milk and lime water—nothing but that—a glass of milk and lime water six times a day. In this way I managed to live but of course did not gain."

"It was about five months ago I began using Postum Food Coffee; I did not need the milk and lime water after that for I gained rapidly and I can now eat a good meal and drink from one to three cups of Postum each meal and feel fine."

"I would not go back to coffee for any reasonable pay. I like Postum better than coffee now and make Postum by directions on box and it is just fine; never found a better way to make it than on box. Now this is all true and you can easily prove it." Name given by Postum Co., Battle Creek, Mich.

Postum is a brew from field grains with all the nourishment left in. It makes red blood and rebuilds particularly well where coffee has done damage as it does to nearly all who drink it.

A ten days' trial of Postum in place of coffee works wonders. There's a reason.

Get the little book, "The Road to Wellville" in each package.

ning March 15 and continuing till May 1. The campaign is to be conducted by Dr. J. Wilbur Chapman, aided by at least eleven prominent revivalists from different sections of the country. The preparations have been thorough and a great deal is anticipated. It is reported here that over five hundred churches in and about Pittsburg were interested in the campaign there and that many thousands were converted. It is hoped that all the evangelical churches in Chicago will unite in this effort to evangelize it.

### The Washington Park Church

This, one of the newer churches, is situated in a region of flats, and therefore in the midst of a population constantly on the move. Yet in spite of these disadvantages the growth has been large and constant. For several years it has been self-sustaining, and although its pastor, Rev. Mr. Burhans, has been laid aside temporarily by illness, the congregations crowd the house, and work in every department, being thoroughly organized, moves steadily forward. This is one of the churches in whose foundation Professor Curtiss took such deep interest, and to which Professor MacKenzie preached for several months soon after he came to the seminary. It now has nearly four hundred members and a large and enthusiastic Sunday school.

### Here and There

In some of the older churches special services will be held Easter week. Congregations continue good at the First Church, and the increase in membership is averaging about one hundred a year. This shows that the church is needed just where it is, and that the methods which Dr. Bartlett employs and the emphasis he lays upon the fundamental principles of the gospel are well adapted to the needs of the people. Work during the winter has been more difficult than usual by reason of the severity of the weather, and not a few of those ordinarily most active have been laid aside by sickness. Among those who need rest, and are now seeking it, is the hardworked city missionary superintendent, whose services are in demand three and four times every Sunday and several times during the week in addition. Dr. Armstrong and his wife have gone to Florida for a month, where they hope to find sunshine and vigor for better service on their return.

### A Good Year for the Publishing Society

Dr. W. F. McMillen, the Western secretary, has secured from Illinois alone for Sunday school work \$6,000, the largest sum ever given in a single year, and over \$4,000 from Indiana and Ohio, the other two states which are embraced in his district. During this time, with the aid of assistants, he has organized thirty new schools and reorganized seven others, many of which will develop into churches, as some of them have already done. Interest in this Sunday school work, which gathers up and saves valuable material that would otherwise be lost, is increasing year by year.

### Lack of Religious Interest

While there is a good deal of interest in church work, in the benevolences, and an encouraging attendance at the regular services, few reports from any quarter show deep or unusual interest in spiritual matters. There are few if any revivals. Services held for this object do not seem to secure anticipated results. Yet there are additions to the churches on confession of faith. But it looks as if somehow the pulpit had either lost its power to convince men of their need of salvation, or were itself in doubt as to this need. Certainly there has never been a better equipped or a more earnest body of men in the Chicago pulpits than today, but if one measures the success of their ministry by the number of conversions it must be set down as unsatisfactory. One cannot avoid asking, Do men preach in order to secure conversion?

Chicago, March 12.

FRANKLIN.

## A TEST EXPERIMENT.

### Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as, for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages. A little book on "Stomach Diseases" mailed free by addressing F. A. Stuart Co., Marshall, Mich.



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When  
Our  
Grandparents  
Were Young

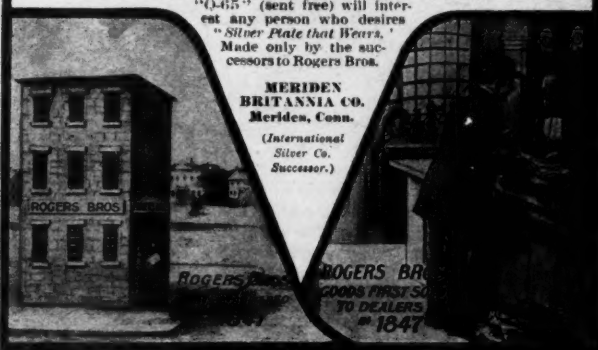
electro-silver plated  
spoons and forks—at that  
time a marvelous invention—  
were first offered for sale by the makers, **Rogers Bros.** Although their  
business was established in the year **1847**, people were skeptical as to the  
merits of the goods, and they had extreme difficulty in first introducing them.  
Such sales as they made, however, brought new orders, and in a short time

### "1847 ROGERS BROS."

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were famous in the eyes of all silver users. Their little shop was soon  
"exchanged" for larger quarters, and one of the brothers devoted his entire time  
to selling, while another superintended the making. To-day the business has  
grown to immense proportions, and the goods now made, shown in catalogue

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est any person who desires  
"Silver Plate that Wears."  
Made only by the suc-  
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